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ABSTRACT

This handbook is a collection of readings intended to acquaint Peace Corps volunteers with the geography of Botswana, and the culture and daily living customs of the people. The introduction provides techniques to help students use the readings to improve their speaking skills. The first section of the text, the "OXFAM Section," contains materials about the culture of the country: the remaining sections contain selections from primary sources on various topics. The readings are in Setswana and are usually accompanied by a translation on the facing page. The book is illustrated with photographs and pen-and-ink drawings. (AMH)

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SETSWANA

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Special Skills Handbook

compiled by David B. Hopkins

PEACE CORPS
LANGUAGE HANDBOOK SERIES

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PEACE CORPS

LANGUAGE HANDBOOK SERIES

The series includes language materials in Belizean Creole, Kiribati, Mauritanian Arabic, Setswana, Solomon Islands Pijin, Sudanese Arabic and Tanzanian Swahili.

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SETSWANA

SPECIAL SKILLS HANDBOOK

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FEB 1 3 1980

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SETSWANA

SPECIAL SKILLS HANDBOOK

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INTRODUCTION

The Purpose of the Special Skills Handbook

The primary function of this Handbook is to provide a resource for your special interests. While it is far from all-encompassing, it does contain general information about Botswana, and specific readings on topics related to volunteer assignments. The selections are somewhat arbitrary since they reflect my perspective on what the reader might find interesting and useful. Ideally, this Handbook should become a compilation of what volunteers think would be useful with selections being added and deleted on a regular basis. For the present the Handbook should be able to satisfy initial curiosity in the areas of:

a. culture
b. development & natural resources
c. agriculture
d. livestock
e. health
f. children's stories and songs

Except for the OXFAM materials that appear in the first part of the Handbook, the selections are drawn from primary sources - i.e. they are not "about" culture, agriculture, livestock or health, but specific readings in these fields.

Much of the material is presented in both English and Setswana so that the student can use this text to expand upon the units in the Communication and Culture, and Grammar Handbooks. Let your curiosity lead you to the selections that interest you most. To organize your study it would be advisable to set a goal of an item per week to cover in this Handbook. Then use the suggestions below to get the most out of material to improve your language competence.

How to Use This Handbook: Techniques

1. Reading and Comprehension. Read to satisfy your individual interests and use the English translation only as a final check upon your understanding of the selection. One technique that you can follow is:

   - read through the selection once quickly
   - write out questions
   - re-read several times to answer questions
   - underline vocabulary that blocks comprehension and ask someone for the meaning in English
   - circle grammar that is troublesome and clarify
   - check comprehension by using the translation
   - write a short synopsis of what you have read.

   Not turning to the translation will necessitate some control on your part but we will assume that your desire to learn Setswana will give you the strength to resist temptation.

2. Recording for Aural Comprehension. If you have a tape deck you can use the following approach:

   - have a Motswana friend record your selection
   - the reader should pause at natural intervals within each sentence long enough for him to repeat the words to himself silently twice.
   - then have the reader record the whole selection again without breaks
   - listen to the second unbroken reading
   - write out your questions about the topic
   - listen to the first reading, repeating after the reader at each pause
   - do this 3 times
   - listen to the second reading again
   - answer your comprehension questions

3. Dictation With Questions & Answers

   This can be done with a tape recording or with a friend reading the text for you.

   - listen to the complete selection
   - reader then pauses after about every 7 words
   - repeat the phrase out loud
   - write it down
   - listen to it a 3rd time for corrections
   - continue to the next phrase
   - answer your comprehension questions

4. Dictation For Selected Facts. You can use either a recording or a live reading.

   - determine some specific information you want from the selection - i.e. names, dates, places, actions, etc.
   - listen to the selection once
   - listen to the selection a second time noting information you need
   - listen several more times if necessary to get the information

   Listen repeatedly to a sentence or a selection rather than having your teacher slow down since this will result in unnatural speech.

5. Retelling/Reconstructing

   - listen to the selection several times
   - stop after each reading for clarification questions
   - retell/reconstruct the story or information in your own words
   - write it down

   This will work well with a group where everyone works together to reconstruct and retell what was read.

6. Translation. Using the written text to translate Setswana to English.

   - read through several times
   - clarify vocabulary and structure
   - write a translation
   - check your translation with the one in the book

7. Fill In The Blanks

   - write out five sentences from the selection
   - below each sentence write it again leaving blanks for one noun and any related concords
   - now substitute 3-4 different nouns making the necessary concord adjustments
   - the same can be done with verbs
   - verify that your sentence makes sense

   This technique is particularly useful for practicing grammatical constructions although you will want to check the accuracy of your work.

8. Model Sentences. This technique might be combined with a dictation or comprehension activity.

   - select a sentence that has a new structure or one that will be particularly useful
   - write out 5 new sentences that follow the same pattern of construction, but using different vocabulary

   You will have to look carefully at the sentence to determine what the pattern is, and check to make sure that your sentences are correct.

9. Word Inventories. Combine this technique with others to clarify vocabulary.

   - write a list of all nouns, verbs, or other words in a few sentences
   - classify them by noun class, tense, form or function
   - determine meaning
   - use the new words in another sentence
   - practice new structures with "model sentence" or "blank filling" techniques

10. Scrambled Sentences. Can be combined with several of the above to practice new constructions.

    - write down each word in a sentence on a separate scrap of paper
    - mix up the pieces
    - try to re-assemble the sentences without looking at the book

11. Sentence Completion. To practice vocabulary and structure.

    - write down the first few words of 5 sentences in the selection
    - try to complete the sentence without looking at the book

    It is not important that you repeat exactly what the book has said, but if your focus is vocabulary-building, the meaning must be consistent.

12. Transformations. To practice sentence patterns.

- write out a sentence with a new pattern or construction
- re-write the same sentence but making it into a question, a negative, a different tense, or changing the subject

This technique is particularly useful to explore difficult patterns.

The above techniques will take some motivation and imagination on your part, but the results should be equally rewarding. If you find that you can't do an exercise there are three possible explanations:

a. the selection is too long
b. the selection is too difficult
c. the technique needs to be modified

In the last case you may find that you have a better idea, or perhaps the original is not clear. In either case, don't hesitate to make up your own activities for manipulating the language. The goal of these activities is to get you to "handle" the language - i.e. analyze it, play with it, take it apart, put it back together the same or different, whatever. Familiarity breeds competence and the more that you actively involve yourself with Setswana, the more useful and understandable it will become.

INTRODUCTION

MAKGOWA GA SE BATHO

by

Deirdre Stanley

Why do we want to know Setswana? It's not that we cannot survive in Botswana unless we can speak the language. Most teaching in the primary schools here, from Standard II upwards, is done in English. All over the country there are children and young adults who have a sufficient command of English to help us if we know no Setswana. Everywhere there will be a young girl of about 15, perhaps in a torn but clean and well-ironed dress, going to school carrying her books and her ink on her head, who can tell you in very correct English all you want to know. You may not be required to do your work in Setswana, though some of you will. In any case, discussion of policy and the details of carrying it out are usually in English. Setswana is a language of living, a reflection of the relations between people. It is not analytical or hypothetical; it has no words for such matters. You cannot say in Setswana "I wonder if it's going to rain today?" You say, "There is no rain." "Rain is coming." "It is raining." "Where is the rain?"

So why do we bother to try to learn the language? The answer to this lies in the answer to why the people are so happy if they find you can speak their language. If you can speak Setswana, in the villages, on the train, in the stores, in the bars, in the street, strangers will come up and shake you by the hand. They may even buy a little present for you, to show their joy and appreciation. They'll want to know where you learned it, who taught you, if you can write it, if you like Botswana and Batswana, and where you come from. They will want to know you, your name, your family, if you are married, if you have children. They will want to admit you to their circle of friends, and perhaps to their homes. You have become a person to them. For Setswana means Setswana culture as well as language. We say "ka Setswana" to mean "in Setswana language" as well as "according to Setswana custom." The two are inextricable. If you know one, you know the other. A knowledge of the language means an inevitable acquaintance with the life of the people. In short, you become a person; you become "one of us" as opposed to "one of them."

There is a saying in Setswana, "Makgowa, ga se batho" - "Whites are not people." The train which all the whites use because it has first and second class is called "terena ya meile" (the mail train) or "terena ya Makgowa" (white's train). (Nowadays more and more wealthy Africans use it too.) The slow mixed-goods train with its third and fourth class carriages has wooden benches to sit on and a hole-in-the-floor latrine with an iron bar to hold on to while you squat down. It is "terena ya batho" --the people's train, because it is people who ride on it. It must be one of the cheapest forms of travel in the world. It costs P3.50 from Mahalapye to Gaborone; look on a map and see the distance. It is used almost exclusively by Batswana. The very few whites on the train are volunteers or hitch-hikers. But it is the train that people go on. Makgowa are not people. But if the Makgowa speak Setswana they can be recognized as people, because knowing the language (and therefore the culture) means that they will know how to behave. In this way, even if you are white, you can be recognized as "people."

This means that you know how to speak gently, slowly and respectfully to an older person, however poor he or she looks. You know to greet everyone, regardless of the fact that you don't know them. You know to give someone food and drink without asking first if they want something. You are present (in the sense that Martin Buber means being present) when someone is ill, or dying, or being buried. You sit with the bereaved and talk with them so that they have no chance to remember that they are unhappy. You are also present when people are marrying or having a party. You "check" on close friends every day to see that they are all right. You return visits to friends' houses before being specially asked, and call on them when they have been away. You write letters when you have nothing to say; you are not afraid to say so, but you just want to ask how someone is. You both ask for help and give it without question. You borrow and lend without asking why. You share what you have with others and share with others what they have, too. You know not to loom over someone in a small hut, but sit down quickly or at least make yourself smaller. You wait for the chief and elders to greet you first. You understand the old lady who comes to visit: you offer her a chair, which she refuses. She expects you to accord her the respect she is due after a life of hard work and hard years, and settles her old bones with a flop on the floor and prefers to sit on a mat there than to sit on your chair. She sits down and says, "nna ke mosadimogolo," and her tone says that she knows that you know you must respect her age and the need for her old body to rest on the floor. You sit in the sun with friends and know the time by the sun (in winter). You sit with them in the shade in summer watching the rest of the village go by, knowing that there is no shame in doing nothing. Endurance is everything sometimes, in this part of the world. While the Westerner must appear to be scuttling busily about, your Batswana friends will express in their own language the need to reserve strength to endure hunger, heat and thirst. "Re nna fela. Ga re dire sepe. Re bona letsatsi fela." "We just sit. We do nothing. We just see the sun."

Speaking Setswana, you become aware of people who are "saying good morning and really mean it." They're concerned with all their family, even the most distant relatives, and with every child, whether the child has a father or not. They will not tell you, and risk disappointing you, if they cannot come to see you on some appointed day, or to a party you may be giving. This is because human relationships are supremely important above anything else in the world. They will accept cheerfully and then perhaps not come. But you will understand on the day, though you could not have done so before, that they were prevented from coming.

In the West, we train our children to be independent. To have to ask for help becomes something to despise. If we must have help, we ask for it very politely and do not forget to say thank you. Setswana reflects a different outlook on life. A brief nod is not enough to greet someone; a greeting is, after all, a confirmation of a person's identity and so is very important. Nevertheless, the need for help, for food and drink, is obviously a human need which must be met. It calls for a natural service between individuals which is part of being alive. There is no need to beat about the bush or to say "please may I" or give thanks afterwards, especially amongst friends. There is dignity and no degradation in helping or waiting on someone. You show this in signs of respect as you do these things; there is no lack of self-respect on either side. There is respect in greeting and accepting a person as a person. After that, the rest follows naturally. So in Setswana, we can demand help and food and drink and all kinds of succour without ceremony. But we must take our time about meeting someone. In English we can say "Hi" and pass on, but if we want something, we must say "I'm sorry to bother you; I wonder if you'd mind...etc., etc." and please and thank you. If you go on and on thanking a Motswana for some small service, he feels you cannot be feeling at home with him; you are "not quite used to him and your behavior seems stiff. It's all to do with being a person."

In this part of Africa, human beings confirm each other by being, by existing, and are very much "present" for each other. This is why you ignore no one. You shake hands with everyone, if humanly possible, when you first see them (or on meeting after a long time). You have a certain knowledge of life itself, of its hardness but also its uniqueness (and therefore a certain contempt for animals). You have a joy in life and in people. It's this spirit or feeling that people have at a meeting when things catch fire. Everyone gets excited and someone shouts, "Afrika," or even now, because Kaunda embodies this feeling, "One Zambia, One Nation!!" "One Botswana, One Nation!!" There is confidence that the importance of human relationships and feelings overrides everything. (The dark side of this is seen when one person gets out of step with the rest of the community and then feels the evil side of this powerful feeling turned against him or her. This is the power of witchcraft.) The joy in living makes even the humblest person able to dance, to sing, to shout, and feel equal with everyone else in the country. It also influences what is said and what is not said. It is felt in the pause when you greet someone, before they return the greeting; you do not rush in, but give them time to respond properly. There is a sense of life and the importance of living which, despite hunger and drought and dust, makes Botswana more alive than the U.S.A. or the U.K. for some of us who have come and learned Setswana. We have had the privilege of learning about life itself. A former volunteer says, "I'm coming back to Botswana - when I think of my future life I can only think of Botswana." A former Deputy Director of Peace Corps writes, "I refuse to give up (in the States) the way I lived and learned to live in Botswana. I can even stand patiently in line now." Some people are looking for this sense of life in San Francisco and Brazil. It's what Black America calls "soul" and it's there in Setswana for anyone who wants the privelege of learning it, and learning about life itself.

OXFAM SECTION

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Some statistics about Botswana

Agricultural statistics

Use of land in '000 hectares

Total area	60037
Arable land	512
of which under sorghum	100
under millet	10
under maize	70
Permanent pastures	41100

Crop yields in kg. per hectare

Sorghum

1961/5	370		
1974	688		
1975	300	India (1976)	544
1976	355	People's Republic of China (1976)	3042

Millet

1961/5	355		
1974	400		
1975	500	India (1976)	468
1976	500	People's Republic of China (1976)	812

Maize

1961/5	754		
1974	643		
1975	625	India (1976)	1048
1976	886	People's Republic of China (1976)	2954

Source: FAO Production Yearbook 1976

Kinds of agricultural holdings

85% of the households in Botswana have one or more family members who work on their own land. In 1971 there were altogether 64,000 farm holdings of several different kinds:-

Kind of holding	Percentage of households with this kind of holding
Cattle, sheep and goats raised; crops grown	47
Crops grown; sheep and goats raised; no cattle raised	13
Crops grown; no cattle, sheep or goats raised	11

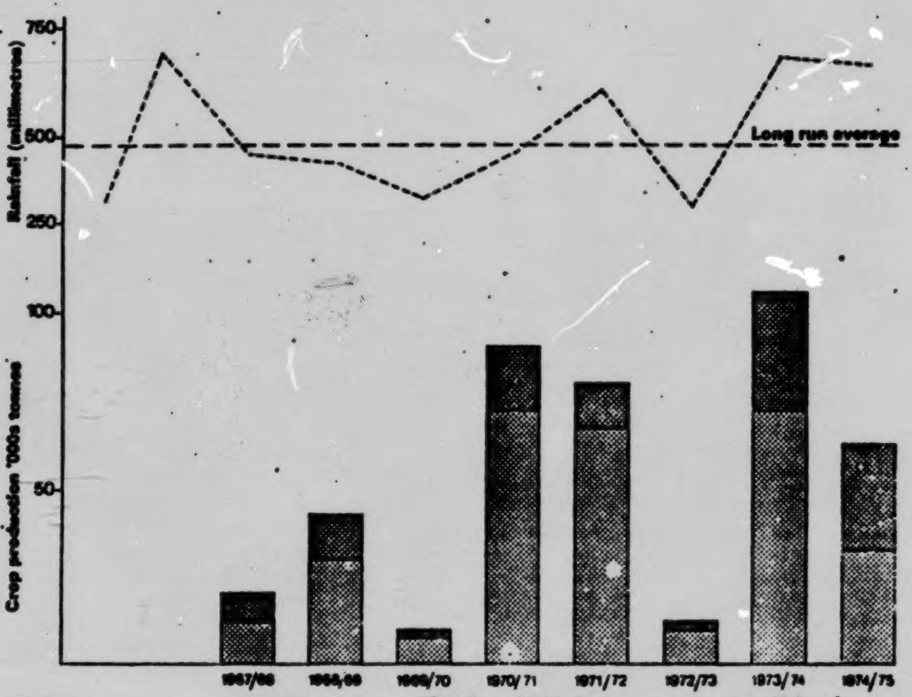
Kind of holding	**Percentage of households with this kind of holding**
No crops grown; cattle, sheep or goats raised	5
No sheep or goats raised; cattle raised and crops grown	4
Sheep and goats only raised	4
Cattle only raised	1

How people farm is closely linked with the environment in which they live. In Chobe and Ngamiland Districts, people grew only crops in respectively 37% and 30% of the holdings.

In Kgalagadi and Ghanzi Districts, people raised animals and had no arable land in respectively 24% and 14% of the holdings.

Source: 1971 Census

Crop production and rainfall 1967-1975



▨ **Sorghum** ▩ **Maize**

The low 1975 harvest was possibly due to the fact that many households carried large stocks of grain into the following season.

Source: National Development Plan, 1976 - 81

Botswana education statistics

In 1971

13% of the population was at school.

68% of the population had had no education.

Pupils enrolled in primary schools and their teachers

Of whom:

Year	Total	Male	Female	Teachers
1971	78,442	36,575	41,867	2,404
1975	116,293	52,344	63,949	3,509
Pupils enrolled in secondary schools and their teachers				
1971	4,740	2,470	2,270	250
1975	12,098	5,706	6,392	570
Vocational training *				
1971	1,177	700	477	na
1975	1,699	1,046	653	na
University or other higher education **				
1975	778	309	469***	na

Source: Botswana Statistical Abstract 1975

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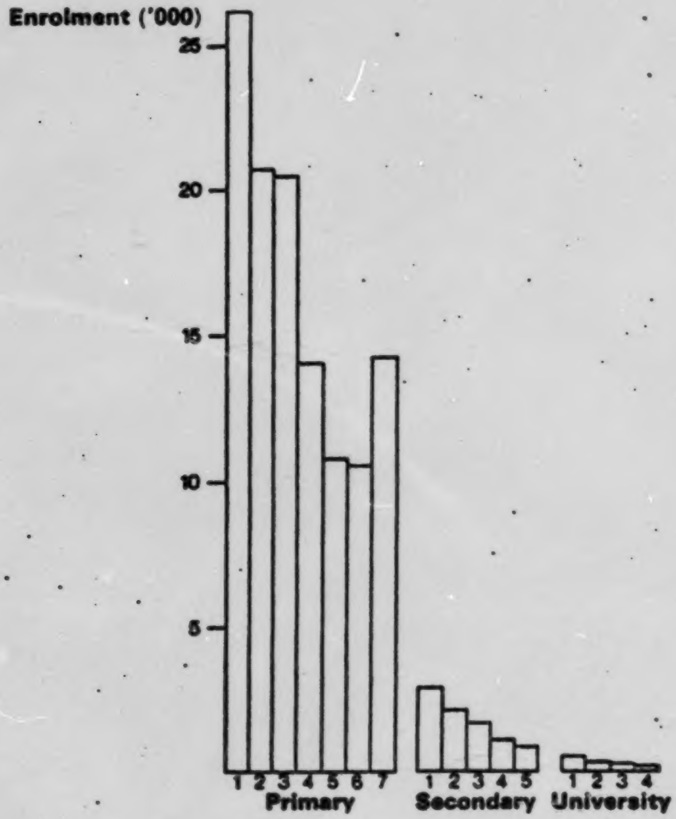
* This includes an agricultural college, a training centre rather like a British College of Further Education and nursing school.

** The University of Botswana and Swaziland provides higher education but medical and engineering courses are not available. Students interested in studying these subjects are placed in foreign universities, with first preference for African universities.

*** The vast majority of the women in higher education are training as teachers.

Primary, secondary and university enrolments by grades, 1975



Note: University enrolments refer to August 1975 - May 1976

Source: National Development Plan, 1976 - 81

Botswana: employment statistics at the last census (1971)

Male Batswana aged over 10 in 1971		Female Batswana aged over 10 in 1971	
Traditional farming only	57%	Traditional farming only	67%
Farming and a paid job	13%	Farming and a paid job	2%
Paid job only	10%	Paid job only	3%
Unemployed	20% *	Unemployed	28%

---

* This figure includes some people who gathered their food or hunted for their food. 13,500 of the unemployed men aged 15 - 54 were probably able to work but had none. 1 in 5 of the women aged 15 - 54 were probably able to work were economically inactive. Women who were housewives and involved in no other economic activity were counted as unemployed.

Source: 1971 Census

Population of the four major towns of Botswana

Gaborone	32,600
Francistown	23,200
Selebi-Phikwe	20,500
Lobatse	14,830

Botswana's trade

Imports	**1973**	**1974**
Food and live animals	£8,394,666	£9,111,250
Beverages and tobacco	£3,241,333	£3,836,875
Crude inedible materials, except for oil	£2,180,000	£908,125
Minerals, fuels, lubricants etc.	£3,402,000	£8,404,375
Animal and vegetable oils and fats	£86,000	£192,500
Chemicals	£4,105,333	£3,795,625
Manufactured goods	£14,158,666	£15,311,250
Machinery and transport equipment	£29,584,000	£21,143,125
Miscellaneous manufactured articles	£6,168,000	£8,750,000
Commodities and transactions	£3,150,000	£4,463,125

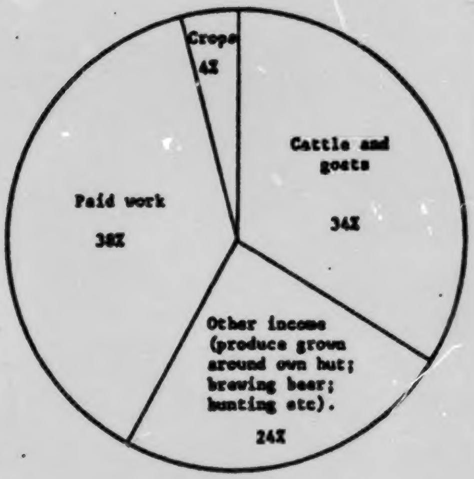
Exports	**1973**	**1974**
Meat and meat products	£20,438,666	£20,465,625
Hides and skins	£1,301,333	£998,750
Other animal products	£338,000	£513,750
Mineral products	£15,466,666	£24,000,000
Other commodities	£4,892,666	£5,801,875

But long term capital inflows outweigh the current account deficit shown above.

Source: Botswana Statistical Abstract 1975

Some Botswana rural household incomes

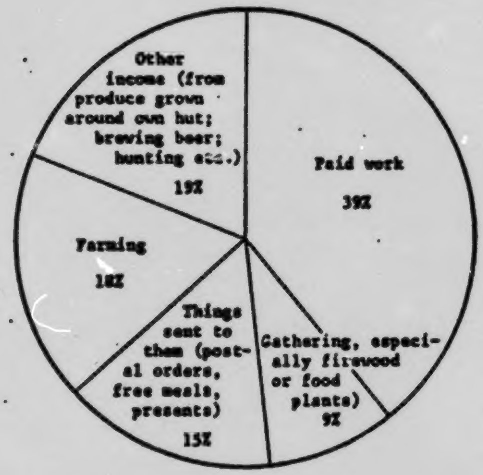
Income of a typical upper middle income household in the Botswana countrysid



The household has an income of about £1160 a year. 60% of its income is in cash, and 40% in kind.

Source: National Development Plan, 1976 - 81

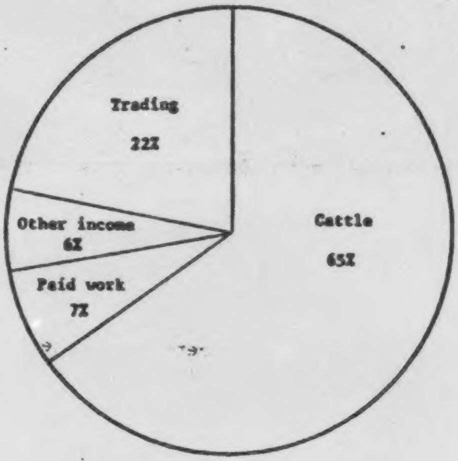
Income of a typical lower middle income household in the Botswana countryside



This household has an income of about £298 a year of which half is in cash and half is in kind.

Source: National Development Plan, 1976 - 81

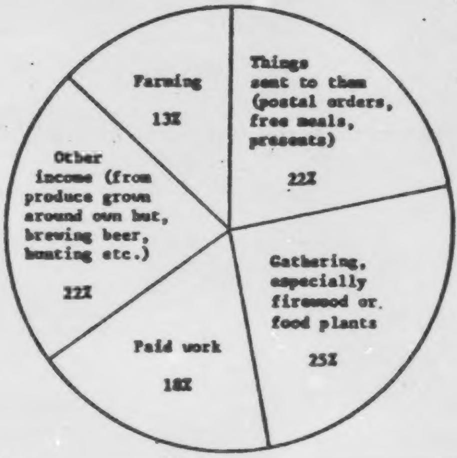
Income of a typical very well-to-do household in the Botswana countryside



This household has an income of over £6000 a year. The group in which the family falls represents the richest one per cent in the Botswana countryside. One third of its income is in kind, and 70% in cash.

Source: National Development Plan, 1976 - 81

Income of a typical very poor family in the Botswana countryside



People in this group are usually old people neglected by their families, Bushmen, and families where there are no men. The group represents the poorest 10% of rural households.

The household has an income of about £100 a year. £30 is cash and the rest is in kind.

Source: National Development Plan, 1976 - 81

BOTSWANA

Some materials for teachers and pupils

Books "Botswana: a short political history" by Anthony Sillery, published by Methuen, 1974 (brief).

"South Africa's hostages" by Jack Halpern, published in Penguins, 1965 (though old, most useful).

"The Tswana" by Isaac Schapera, published at London: International African Institute 1953 (anthropology). Professor Schapera has written several other most important books on Botswana. His "Married life in an African tribe" has recently been published in Pelicans.

"Botswana: resources and development", by P. Smit, published by the Africa Institute at Pretoria, South Africa 1970.

"Desert doctor" by A.M. Merriweather, published at London by the Lutterworth Press 1969. (Dr Merriweather is a medical doctor, and former Speaker of the Botswana parliament.)

"Kalahari village politics" by Adam Kuper, published by the Cambridge University Press 1970, gives a brief description of the life of a people in the Kalahari desert.

"The guide to Botswana", published at Gaborone, Botswana, by the Winchester Press 1968. (A comprehensive tourist guide. You can get it directly from the Botswana Book Centre at Gaborone.)

"The harmless people" by E. Marshall Thomas, published by Secker and Warburg. (Description of the life of two groups of Bushmen.)

"Watch on the Okavango" an article by D. W. Standish-White, dated December 1972, in "Optima", Vol. 22, No. 4. Superb photos of Botswana. Limited stocks are available from Optima, Holborn Viaduct, London.

"When rainclouds gather" and "Maru" by Bessie Head, both published by Gollancz. "When rainclouds gather" is also published by Penguins. Novels about village life in Botswana.

"The rebirth of the ostrich" by A. Markowitz, published by the National Museum and Art Gallery at Gaborone, 1971.

You can get more information on Botswana from:

The Botswana High Commission, 162 Buckingham Palace Road, London. S.W.1.

The School of Oriental and African Studies, Extra Mural Department, Malet Street, London. WC1C 7AP.

The Central Office of Information, Hercules Road, Westminster Bridge Road, London. S.E.1.

The Commonwealth Institute, Kensington High Street, London. W.8.

International Voluntary Service, 53 Regent Road, Leicester.

Returned Volunteer Action, 1C Cambridge Terrace, Regent's Park, London. N.W.1 keeps a list of returned volunteers who are willing to talk about the jobs they did and the people they worked with.

Materials on Botswana for schools

"The family at Ditlabeng" by Naomi Mitchison, published by Collins. (Life in a village in Botswana.)

"Sunrise tomorrow" by Naomi Mitchison, published by Collins.

"Snake" by Naomi Mitchison, published by Collins. (For 7 - 11 year olds.)

"Ketse and the chief" by Naomi Mitchison, published by Thomas Nelson and Sons Ltd. (For 7 - 9 year olds.)

"Narni of the desert" by G. Westwood, published by Hamish Hamilton. (A Bushman boy's life.)

"Mainane" by Susheela Curtis, published by the Botswana Book Centre, Gaborone, Botswana, and available from Third World Publications, 151 Stratford Road, Birmingham. BH1 1AG. (Botswana folk tales, beautifully told)

The Leopard Series was published specifically for use in Botswana by Oxford University Press. Three titles are especially suitable for infants and junior schools in Britain. They are:

No. 7a : "Journey to Tswapong" by M.K. Mogasha

No. 7c : "Mma Tshenolo and the schoolteacher" by Beauty Magula

No. 6d : "The brave nurse" by Naomi Mitchison.

You can order them through Third World Publications, 151 Stratford Road, Birmingham. BH1 1AG

Films

Some films are available from the Botswana High Commission, 162 Buckingham Palace Road, London. S.W.1. Phone 01 730 5216.

"Feel no shame", a film made by Oxfam. Certain sequences are about Botswana and are in colour; but most of the film is more suitable for secondary schools.

"Boy of Botswana" - very good film of a family in Botswana. Colour, 17 mins. £2.75 from NAVAL, Paxton Place, Gipsy Road, London. S.E.27. Suitable for juniors.

"The dumping grounds". black/white, 25 mins. available from Concord Films Council Ltd., Nacton, Ipswich, Suffolk. A report from two black reserves or "homelands" in South Africa, including one where some Batswana who live outside Botswana have to live. The film shows how blacks evicted from white areas are dumped in regions which cannot support them, and the resulting suffering. More suitable for older secondary students.

Stamps

If you want to collect stamps from Botswana, try consulting Stanley Gibbons Simplified Stamp Catalogue.

For more detailed information, you could look at Stanley Gibbons Postage Stamp Catalogue, which is published in three parts:

I. British Commonwealth.
II. Europe and Colonies.
III. America, Asia and Africa.

This book should be available in most public libraries.

Penfriends

If you would like to arrange a penfriendship between your school and a school in Botswana, the following people may be able to help you:

The Ministry of Education, P B 5, Gaborone, Botswana.

or Dave Inger, Kweneng Rural Development Association,
P.O. Box 102, Molepolole, Botswana.

or The Education Office, P.O. Box 123, Serowe, Botswana.

or The Ngwaketse District Council, P B 2, Kanye, Botswana.

N.B.

1. Children in Botswana begin to learn English quite early.
2. Pupils and schools in Botswana are very poor indeed. Please send an international reply coupon with your letter, so that they don't have to pay for stamps. One international reply coupon is worth the cost of surface mail. If you want a reply by airmail, please make sure you have sent enough coupons.
3. The towns of Molepolole, Serowe, Kanye and Gaborone are all marked on the map of Botswana in our pack.

Temperatures and rainfall at Mahalapye, Botswana

This chart shows the monthly average temperatures and rainfall at Mahalapye

TEMPERATURES AT MAHALAPYE

Month	Average daily maximum temperatures in degrees Centigrade	Average daily minimum temperatures in degrees Centigrade
January	31.7	18.9
February	31.1	18.3
March	29.4	16.7
April	28.3	12.8
May	25.6	7.2
June	22.8	3.9
July	22.8	3.3
August	25.6	6.7
September	29.4	11.1
October	31.7	16.1
November	31.7	17.8
December	32.2	18.3

RAINFALL AT MAHALAPYE

Month	Average monthly rainfall in millimetres
January	99.1
February	68.6
March	76.2
April	20.3
May	10.2
June	5.1
July	2.5
August	2.5
September	5.1
October	27.9
November	63.5
December	76.2

The source of this chart is Her Majesty's Stationery Office: Table of temperatures, relative humidity and precipitation for the world, Part IV. The chart is reproduced with permission of the Controller of H.M.S.O.

SEEMO SA LOWAPI LE PULA KWA MAHALAPYE MO BOTSWANA

Setshwantsho se, se bontsha tsa loapi le selekanyo sa pula ka kgwedi mo Mahalapye.

TSA LOAPI KWA MAHALAPYE

KWGEDI	SELEKANYO SA SEEMO SA LOAPI SE SE KWA GODIMO KA °C	SELEKANYO SA SEEMO SA LOAPI SE SE KWA TLASE KA °C
Firikgong	31.7	18.9
Tlhakole	31.1	18.3
Mopitlwe	29.4	16.7
Moranang	28.3	12.8
Mothseganong	25.6	7.2
Seetebosigo	22.8	3.9
Phukwi	22.8	3.3
Phatwe	25.6	6.7
Lwetse	29.4	11.1
Phalane	31.7	16.1
Ngwanatsele	31.7	17.8
Morule	32.2	18.3

SELEKANYO SA PULA KWA MAHALAPYE

KGWEDI	SELEKANYO SA PULA KA MM.
Firikgong	99.1
Tlhakole	68.8
Mopitlwe	76.2
Moranang	20.3
Motsheganong	10.2
Seetebosigo	5.1
Phukwi	2.5
Phatwe	2.5
Lwetse	5.1
Phalane	27.9
Ngwanatsele	63.5
Morule	76.2

A day in the life of village people in Botswana

This is a description of the way that traditional village people spend their time when almost everyone is at the permanent homestead in the village. This usually happens only between June and November.

In any case, many men are away at the cattleposts all the year round. Others have paid jobs in South Africa and are seldom at home.

This timetable will vary a bit from place to place and from season to season, because village people in Botswana organise their lives in a different way in different areas, and they have more work to do at certain times of the year.

TIME	WOMAN'S DAY	MAN'S DAY
Before dawn	The mother of the family gets up, dresses and goes to the yard of the homestead to wash herself. She takes the ashes from the hearth, sweeps the yard and lights the fire. She cooks porridge and starts to stamp some more sorghum.	The father of the family gets up, dresses, washes and shaves himself. He waits for breakfast, and talks to men friends. He may go to the local council-place, where meetings and court cases usually start soon after dawn and finish late in the morning.

The kgotla in session in June 1970 at Serowe.

BOTSHELO BA KA METLHA BA BATSWANA MO MOTSENG

Ke ka moo batho ba tshelang ka teng mo motseng. Ba nna thata kwa gae kwa motseng. Go dirafala thata ka Seetebosigo le Ngwanatsele.

Legale, bontsi ba banna bo kwa morakeng ngwaga otlhe. Bangwe ba bereka kwa Afrika Borwa ba tla gae ka sewelo.

Seemo se se tla farologana go se kae go tswa lefelo le lefelo, nako le nako ka gore batho ba motse mo Botswana ba rulaganya matshelo a bone a a farologanyeng mo mafelong a a farologanyeng, gape ba na le ditiro tse dintsi ka dinako tse di rileng tsa ngwaga.

Nako	Botshelo Ba Basadi	Botshelo Ba Banna
Makuku	Mosadi wa motse o a tsoga, o a apara a ye kwa lwapeng go ya go tlhapa. O ntsha molora mo leisong, o feela lobala le go gotsa molelo. O apaya bogobe, o simolola go setla mabele.	Monna wa motse o a tsoga, o a apara a ye go tlhapa le go beola. O emela dijo tsa maphakela le go bua le ditsala tsa gagwe. O ka nna a ya kgotleng, kopanong le ditshekong. Gantsi di simolola maphakela di fele motshegarenyana.

TIME	WOMAN'S DAY	MAN'S DAY
	She wakes the children, sees that they get washed and gives them some breakfast (sorghum porridge, probably.)	
	She herself goes, or she sends a daughter or a niece, to fetch water from a river or a borehole. Fetching water may take two or three hours, and this job is done at least twice a day.	
Mid-morning	A woman or a child takes breakfast of porridge, left over from the night before, to the man at the council-place. Sometimes he goes home to eat breakfast instead. But the family do not usually eat breakfast all together.	
	The women and girls of the family stamp sorghum, cook, fetch water and firewood.	Men or boys take the animals that are not at the cattlepost out to graze.
	They sweep the homestead. They wash the cooking pots and dishes. They shake out and air the blankets in which they sleep. They feed the chickens and the pigs.	Men make tools, soften an animal skin, clean up and repair a well, cut grass for thatching or cut timber. Sometimes they kill and cut up an animal. They may fetch a waggonload of earth or firewood to help their wives.

Nako	Botshelo Ba Basadi	Botshelo Ba Banna
	O tsosa bana, o bona gore a bana ba a tlhapa le gore a bana ba jele dijo tsa maphakela e leng motogo wa mabele. Ene o ya nokeng kana o roma mosetsana kana setlogolo go ya nokeng. Go ya nokeng go ka tsaya 2 hrsl, tiro e, e dirwa gabedi ka letsatsi.	
Motshegarenyana	Mosadi kana ngwana o tsaya dijo tsa maabane tse di letseng e leng bogobe bo fiwa monna kwa kgotleng. Nako nngwe o tla gae go tla go ja dijo tsa maphakela. Ba lolwapa gantsi ga ba je dijo tsa maphakela.	
	Basadi le basetsana ba setla mabele, ba a apaya, ba ya nokeng le kgonnye. Ba feela lolwapa. Ba tlhatswa dipitsa le dijana. Ba alola dikobo tse ba robalang ka tsona. Ba fa dikoko le dikolobe dijo.	Banna kana basimane ba ya go disa dikgomo tse di seng kwa morakeng. Banna ba dira ditilo, ba suga matlalo a diphologolo, ba a a fala ba a baakanya sentle, ba kgetlha bojang bo bo rulelang, kana ba rema dikgong. Nako tse dingwe ba bolaya diphologolo ba di golole. Ba ka nna ba rwalela foraga ya dikgong go thusa basadi ba bone.

TIME	WOMAN'S DAY	MAN'S DAY
	Sometimes the woman smooths the hut and courtyard floors with mixed cowdung and earth. Just occasionally she coats the hut walls with plaster, for most mud houses develop cracks after the dry winter and spring months. She often washes and mends clothes, makes beer and pots.	Other men help repair roads. Some men attend at the council-place. A few just talk to each other.
Early afternoon	Most people sleep or chat at home.	
Late afternoon	Women begin to stamp sorghum and to cook.	
Towards dusk	Women and girls go to collect water. They feed the chickens and pigs.	Men come back home with earth or firewood. They go to the council-place again.

Photo: Ron Pahl, Oxfordshire Curriculum Development.

Nako	Botshelo Ba Basadi	Botshelo Ba Banna
	Nako tse dingwe mosadi o ritela matlo le malwapa ka boloko le mmu, ka mabaka mangwe thiba lebota ka mmu, bontsi ba matlo a mmu a a phatloga morago ga dikgwedi tsa mariga le tsa dikgakologo. O tlhatswa diaparo le go roka diaparo, o dira bojalwa le dinkgo.	Banna ba bangwe ba thusa go baakanya ditsela. Banna ba bangwe ba ya kgotleng. Ba se kae ba a tlotla.
Motshegare wa Maitseboa	Bontsi ba batho bo a tlotla, fa ba bangwe ba robala.	
Maitseboa	Basadi ba simolola go setla le go apaya.	
Maabanyane	Basadi le basetsana ba ya nokeng. Ba fa dikoko le dikolobe.	Banna ba tla gae ka foraga ya dikgong. Ba ya kwa kgotleng gape.

TIME	WOMAN'S DAY	MAN'S DAY
	They cook the evening meal.	Men or boys come home with the animals that have been grazing and give them water at a well or the village dam. They pen them in their enclosures and milk the cows and the goats.
	About once a week, people wash all over at home or in the river.	
Sunset	The whole family eats the evening meal around the fire in the homestead yard, and people talk. They eat porridge, tea, meat, if there is any, or a vegetable dish such as beans, pumpkins or wild spinach.	
	Women and girls clean the cooking pots and food bowls, feed scraps to the dogs, and spread the blankets for the night.	
	As the young children begin to doze, they are carried into their hut and left to sleep. Adults follow later. People sleep on "European" beds, ox hides, or woven grass mats. People sleep naked, wrapped tightly in blankets.	

Much of the information for this was obtained from 'Married life in an African tribe' by Isaac Schapera published by Faber and Faber, 1940, and by Pelican in 1971. Professor Schapera has studied and written about the Batswana and their way of life more than any other anthropologist. Friends at the Botswana High Commission made suggestions to bring the paper up to date in 1977.

Nako	Botshelo Ba Basadi	Botshelo Ba Banna
	Ba apaya dijo tsa maitseboa.	Banna kana basimane ba gorosa leruo. Ba tswala dikgoro, ba gama dikgomo le dipodi.
	Gangwe mo bekeng batho ba tlhapa mmele kwa lapeng kana kwa nokeng.	
Fa Letsatsi le phirima.	Botlhe ba lolwapa ba ja dijo tsa maitseboa, ba ora molelo mo lolwapeng ba a tlotla. Ba ja bogobe, tee, nama ga di le teng kana merogo jaaka dinawa, maphutshe kana morogo wa naga.	
	Basadi le basetsana ba tlhatswa dipitsa le megopo, ba fa dintsa magogo, ba ale dikobo.	
	Jaaka bana ba simolola go otsela, ba isiwa kwa ntlong ya bone gore ba robale. Bagolo ba latela morago. Batho ba robala mo malaong, mo matlalong a dikgomo (diphateng) kana mo mesemeng. Ba robala ba sa apara sepe, ba ikhurumetsa ka dikobo.	

The farming year of a village family in Botswana

This is a description of a typical farming year for a family living in one of the eastern villages in Botswana where most Batswana live. The farming year will vary a bit from place to place.

MONTH	MEN'S JOBS	WOMEN'S JOBS
October and November	Men and women get ready to go to the fields.	
	The men check that the ploughs, waggons or sledges and the harness are in good enough condition.	The women look at their supply of sorghum seed and choose the best to take with them to the fields.
	The men fetch from the cattleposts the oxen that are needed to pull the ploughs, waggons and sledges.	
	Some men go to the fields to cut down trees or remove stumps so that land which has not been used before can be ploughed.	

As soon as the rain starts (usually this is in October) most people leave the permanent village and go to live in huts near their fields for seven or eight months.

The villages are very quiet now. Only the children who are at school are left there, with a very few adults to look after them.

Sometimes there is a meeting at the council-place, and then the men will return from the cattleposts and the fields to the village for a night or two.

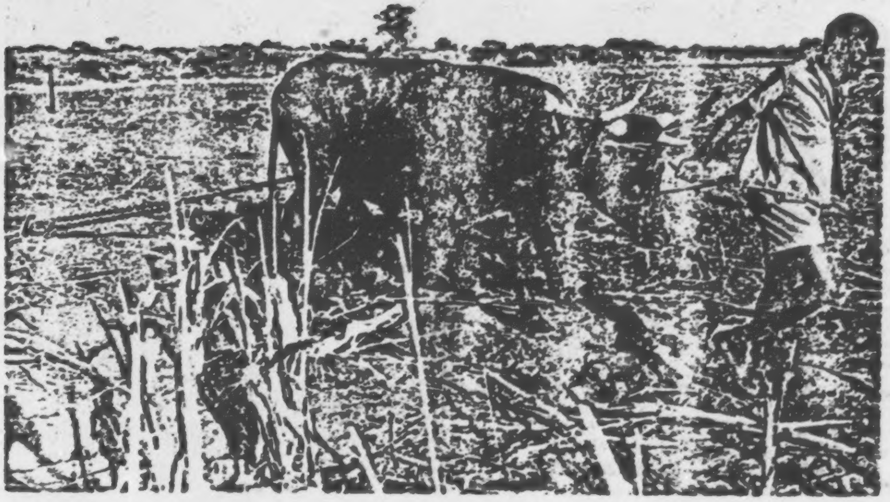
People take with them to the fields everything they may need for seven or eight months.

NGWAGA WA TEMO MO BOTSWANA

Se ke sekao sa ngwaga wa temo mo morafeng wa Batswana, ba ba nnang botlhaba ba Botswana. Ngwaga wa temo o tla farologana go le gonnye go ya ka mafelo a a farologaneng.

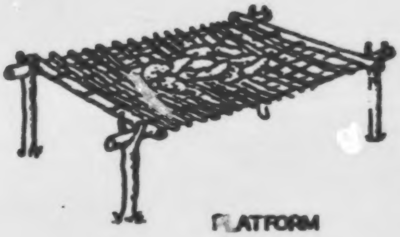
Kgwedi	Tiro Ya Banna	Tiro Ya Basadi
Phalane le Ngwanatsele	Banna le basadi ba ipaakanyetsa go ya kwa masimong.	
	Banna ba bona gore a megoma, dikaraki kana dilei le dikgole di siame.	Basadi ba bona gore peo ya mabele e siame, ba tlhopha e e siameng.
	Banna ba lata dikgomo kwa morakeng tse di tlhokegang go goga megoma, dikaraki le dilei.	
	Banna bangwe ba ya masimong go ya go rema ditlhare kana go epa disana.	
	Jaaka pula e simolola gona (gantsi ka Phalane) bontsi ba batho bo tlogela magae a bone, ba ya go nna gaufi le masimo a bone, lobaka lwa dikgwedi di kanna supa kana robedi.	
	Kwa motseng go didimetse. Go sala bana ba dikolo fela, le bagolo ba se kae go ba tlhokomela.	
	Nako tse dingwe go nna dikopano kwa kgotleng, banna ba boa kwa morakeng, kwa masimong go ya gae bosigo kana a mabedi.	
	Batho ba tsaya sengwe le sengwe se ba tla se tlhokang kwa masimong lobaka lwa dikgwedi di le supa kana robedi.	

MONTH	MEN'S JOBS	WOMEN'S JOBS
November to January	At the fields, people work each morning and in the late afternoon, but they rest at midday, when it is very hot. Sometimes neighbours help each other plough. Usually the husband drives the oxen and the wife holds the plough. Other girls fetch firewood and water, stamp sorghum, get ready meals, and do any work at their temporary homes.	
Middle of January to April or May	Men clear new land on which to grow crops next year. They mend the fences. Most men then take the oxen with them and go to the cattleposts for several weeks.	The women stay at the fields, looking after them and sowing new seed where it is needed. When the sorghum is 30-60 cm. high, the women and girls, working with their relatives and friends, begin to weed it. When weeding is finished, some of the women go back to the permanent village to get more supplies. Some of them go to the cattlepost to drink some fresh milk and eat any game that the men have caught.



Kgwedi	Tiro Ya Banna	Tiro Ya Basadi
Ngwanatsele le Firikgong	Kwa masimong batho ba bereka maphakela a mangwe le a mangwe le maitseboa, mme ba ikhutsa motshegare fa go fisa thata. Nako tse dingwe baagisanyi ba thusana go lema. Gantsi banna ba kgoetsa dikgomo fa basadi ba tshwara mogoma. Basetsana bangwe ba a rwalela, baya nokeng, ba setla mabele, ba apaya dijo gape ba dira ditiro tse dingwe.	
Fa gare ga Firikgong - Moranang kana Motsheganong	Banna ba phephafatsa masimo, ba baakanyetsa ngwaga e e tlang. Ba a agelela. Banna ba bantsi ba tsaya dikgomo le bone fa ba ya kwa morakeng dibeke tse dintsi.	Basadi ba nna kwa masimong, ba a tlhokomela, gape ba lema fa go tlhokafalang teng. Fa mabele a le boleele ba disentemetara di le 30-60. Basadi le basetsana ba bereka le masika le ditsala, ba simolola go tlhagola. Fa ba fetsa go tlhagola, basadi bangwe ba boela kwa magaeng go ya go tsaya se ba se tlhokang. Bangwe ba bone ba ya morakeng go ya go nwa mashi le go ja nama ya dipholog olo.

MONTH	MEN'S JOBS	WOMEN'S JOBS
April and May		The women and girls spend all their time in the fields, driving away the birds that have come to eat the sorghum.
May to June	People get ready for the harvest.	
	Men build or repair the stacks in which the sorghum is to be put after reaping.	Women smear the threshing floors to give them a clean hard surface.
	Everyone, except the men at the cattleposts, joins in to reap the sorghum. Usually this is not done till after the first frost. Then the sorghum is stacked at the threshing floors, usually on platforms on stilts to stop rats getting at the grain. They are not covered over because no rain falls at this time of year. The stalks are left standing for the cattle to eat.	
		The women and girls thresh the sorghum in groups. Then they winnow it. The sorghum is then poured into bags, and loaded onto the waggons or sledges.
	Then the men take the sorghum to the village, where it is stored in the granaries that every family has in the homestead.	



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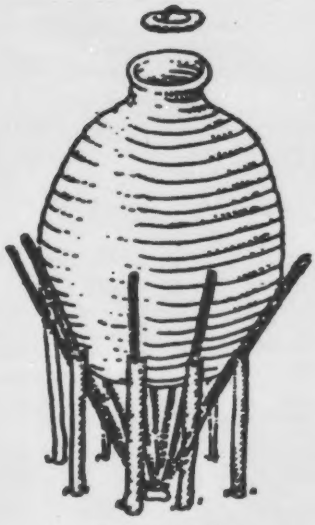


GRANARY

Kgwedi		Tiro Ya Basadi
Moranang le Motsheganong		Basadi le basetsana ba nna thata kwa tshimong ba leta dinonyane tse di tlang go ja mabele.
Motsheganong - Seetebosigo	Batho ba ipaakanyetsa go roba/kotula.	
	Banna ba dira kana ba baakanya dirala tse ba bayang mabele mo go tsona fa ba fetsa go kotula.	Basadi ba dila digotlo gore di nne thata.
	Mongwe le mongwe kwantle ga banna kwa morakeng, ba kopanela go kotula mabele. Gantsi se, ga se dirwe pele ga kgokgotshwane ya ntlha. Mabele a bewa mo segotlong, gantsi mo diraleng gore dipeba di seka tsa senya mabele. Ga di khurumediwe ka gore ga gona pula e e nang ka nako e ya ngwaga. Letlhaka le tlogelelwa dikgomo gore di je.	
		Basadi le basetsana ba photha mabele ka ditlhopha. Ba olose. Ke gone mabele a tshelwang mo dikgetseng, le go pegwa mo dikaraking kana mo dileing.
	Ke gone banna ba ka isang mabele kwa motseng, kwa mabele a bolokelwang mo difalaneng, tse lolwapa longwe le longwe lo nang natso mo lapeng.	

Everyone returns to the permanent homes in the village.

June to September People usually have their feasts now, because they do not have to do much work on the land. Usually there is plenty of sorghum and maize to eat, so the women can make plenty of beer. People begin to be worried and irritable before the rains are due in October or November in case they are late.

Much of the information for this was obtained from "Married life in an African tribe" by Isaac Schapera, published by Faber and Faber 1940 and by Pelican in 1971. Friends at the Botswana High Commission helped us to bring it up to date.

Kgwedi	
	Mongwe le mongwe o boela kwa motseng.
Seetebosigo - Lwetse	Batho ba dira meletlo, ka gore ga ba na tiro e ntsi kwa masimong. Gantsi go na le mabele a mantsi le mmidi, basadi ba apaya bojalwa. Batho ba simolola go tshwenyega pele pula e simolola gona ka Phalane kana Ngwanatsele.

Cattle herding in Botswana

Some boys in Botswana aged between about nine and fourteen look after their family's cattle at the grazing lands (which are also called cattle posts). These are usually far away from their homes in the villages. Nowadays most parents want their sons to go to school, so there are not so many boys herding cattle at any one time as there were twenty years ago. Men are often employed to look after the cattle instead.

But most boys in Botswana herd cattle at some time in their life. Usually the father or uncle of one of the boys is in charge of several of them and he takes the more difficult decisions.

Cattle are very important indeed to people in Botswana, and the people who look after them are doing very responsible work.

The herdsmen live fairly roughly, sleeping in huts or in the open air under a tree round a campfire kept burning to scare off wild animals. In the open country near the Kalahari Desert, lions may attack the cattle, so the work may be quite dangerous.

This is a description of the way that herdboys spend their time at different seasons of the year, when cattle herding is done the traditional way.

February to April

The herdboys do not have to work very hard at this time of the year because this is the end of the rainy season. So there is plenty of new grass and water for the cattle to eat and drink.

Every morning, after the cows have been milked, the fully grown cattle are driven from their enclosure to graze. The calves are driven out from a separate enclosure to graze in a different place. This is done so that the calves can't drink their mothers' milk.

In the afternoon, first the calves and then the fully grown cattle are rounded up. The cows are milked again and the animals are shut up for the night in the two enclosures.

TISO YA DIKGOMO MO BOTSWANA

Basimane bangwe mo Botswana, ba ba dingwaga tse di fa gare 9 le 14, ba tlhokomela dikgomo tsa bone kwa morakeng. Moraka gantsi o kgakala le motse. Malatsing a, batsadi ba batla gore bana ba bone ba ye dikolong, jalo ga gona basimane ba ba disang ba le bantsi jaaka dingwaga tse masome-mabedi (20) tse di fetileng. Banna ba a hirwa go tlhokomela dikgomo.

Bangwe ba basimane mo Botswana ba disa nako nngwe mo botshelong ba bone. Gantsi rraagwe kana malomaagwe mongwe wa basimane o tla tlhokomela, gape o tla di akanyetsa.

Dikgomo di na le mosola mo bathung ba Botswana, batho ba ba ditlhokomelang ba dira tiro e tona thata.

Badisa ba tshela bokete, ba robala mo ntlwaneng, kana ka fa tlase ga setlhare fa thoko ga molelo, molelo o a kgotediwa gore o fuke o tle o tshose diphologolo tsa naga. Gaufi le Sekaka sa Kgalagadi, ditau di kanna tsa tlhasela dikgomo, jalo ke tiro e e kotsi.

Se ke sesupo se se bontshang botshelo ba badisa ka nako e e farologanyeng ka fa go disa go leng ka teng ka segarona.

Tlhakole
go ya go
Moranang

Badisa ga ba a tshwanela go bereka thata ka nako e ya selemo ka gore ke bofelo ba nako ya pula. Gona le bojang le metsi tsa dikgomo, go ja le go nwa.

Moso mongwe le mongwe, fa dikgomo di seng go gangwa, dikgomo tse ditona di a ntshiwa go ya go hula. Dinamane di a ntshiwa mo losakeng lo lo kgaogantsweng go ya go fula kwa lefelong le sele. Se, se direlwa gore dinamane di seka tsa anya.

Maitseboa, go gorosiwa dinamane pele go latele dikgomo tse ditona. Dikgomo di gangwa gape. Di tswalelwa mo masakeng a mabedi bosigo botlhe.

The boys have quite a lot of time to spare so they visit each other, hunt or make things. The boys ride young oxen and race on them, fetch water to drink and wood for fires. The boys prepare their own food. This is usually sorghum porridge or maize flour with quite a lot of milk from the cows, and some meat.

Sometimes during these months the women and girls come from the homestead to visit the boys. Then they do the cooking and fetch wood and water.

April to August

This is the dry season. The cattle stay outside their enclosures longer. They may even sleep in the open air. So the herdboys must be with them all the time to stop them straying and to bring them in at night.

Gradually the pools of water and streams dry up and so the herdboys take the cattle to live by a river or a water borehole. The boys may build new enclosures for the animals and huts for themselves.

The boys let the cattle and the calves out of their enclosures earlier in the morning than they did when there was plenty of grass. The boys also drive the cattle back into the enclosures later in the evening. This is done so that the animals have as much time as possible for grazing.

When there is no water left in the pools, the streams and the rivers, the herdboys only let the animals drink at the wells or the boreholes on alternate days.

August to October

From August to October (the end of the dry season) is a very hard time for the herdboys and the cattle. Hardly any visitors come from the permanent villages to see them. This is because there is so little grass that the cows give practically no milk. The herdboys themselves have to eat porridge made of flour sent from the villages.

The boys are too busy to play at this time of year. The cattle often stray as they look for grass and water, so the boys have to search for them. Grazing and water are so scarce that the men and boys at one cattle post often have arguments with those at others about grazing and water rights.

The adult men who are with the herdboys get worried because the cattle are hungry and thin. They wonder whether the rains will come in time. Usually they come in late

Basimane ba na le nako e ntsi ya go etelana, go tsoma le go dira dilo dingwe. Basimane ba palama dinamane, ba tlhoma ka tsona, ba ya nokeng gape ba rwalela dikgong. Basimane ba ikapeela dijo. Ba ikapeela bogobe ba mabele kana phaletshe ka mashi a mantsi le nama.

Nako tse dingwe ka dikgwedi tse, basadi le basetsana ba etela basimane go tswa kwa gae. Jalo ba apeye, ba twalele gape ba ye nokeng.

Moranang
go ya go
Phatwe

Ka nako ya komelelo. Dikgomo di nna kwantle ga losaka nako e telele. Di kanna tsa robala kwantle. Jalo badisa ba tshwanetse go di tlhokomela ka nako tsotlhe go di kganela gore di se tsamaye, gape le go di gorosa bosigo.

Gantsi makadiba le melatswana e a kgala, jalo badisa ba isa dikgomo gaufi le noka kana sediba. Basimane ba ka nna ba dira masaka a dikgomo gape ba aga matlo a bone.

Basimane ba ntsha dikgomo maphakela go feta jaaka ba ne ba dira fa bojang bo ne bo le bontsi. Ba gorosa maitseboa thata. Ba dira jalo gore dikgomo di nne le nako e ntsi ya go hula.

Fa go sena metsi mo makadibeng, mo melapong le mo nokeng, basimane ba nosa kwa sedibeng mo malatsing a a beilweng.

Ka Phalane, melapo e a tlala le bojang bo a tlhoga gape.

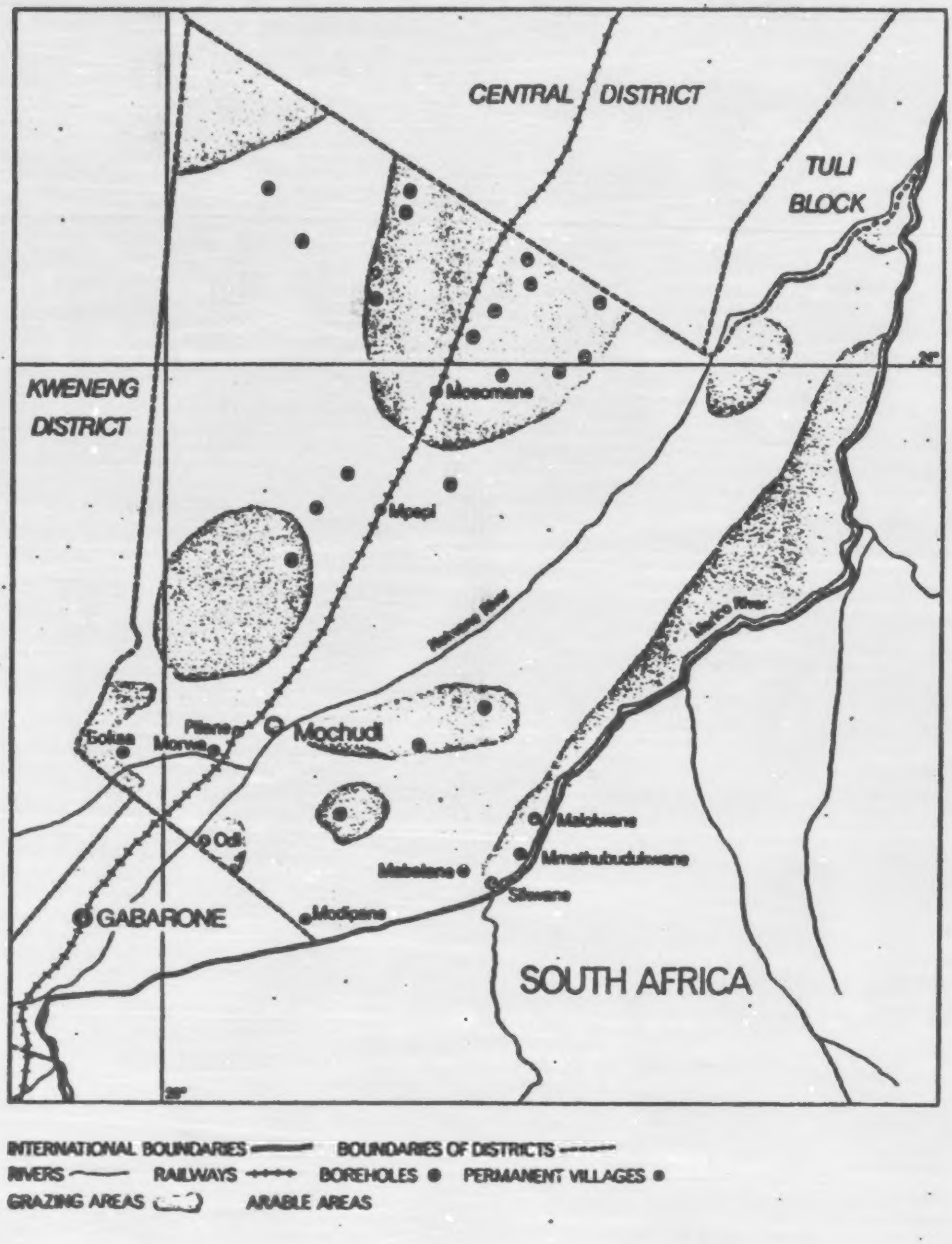
October, and then the streams fill up and the grass grows again.

But it may be nearly a month before the oxen have eaten enough good quality grass and are strong enough to plough at the fields where the family grows sorghum, maize or millet in the rainy season.

Much of the information for this was obtained from "Married life in an African tribe" by Isaac Schapera, published by Faber and Faber 1940 and by Pelican in 1971. Friends at the Botswana High Commission helped us to bring it up to date.

Mme, e ka nna kgwedi pele dikgomo di ka hula sentle; di ka itekanelang go ka lema masimo a ba lolwapa ba ka lemang mabele le lebelebele ka nako ya pula.

A SETTLEMENT IN BOTSWANA
THE KGATLENG DISTRICT


CENTRAL DISTRICT
TULI BLOCK
KWENENG DISTRICT
24°
26°
Mosomane
Mpepi
Notwane River
Marico River
Pilane
Bokaa
Morwa
Mochudi
Odi
Malolwane
Mmathubudukwane
Mabalane
Sikwane
GABARONE
Modipane
SOUTH AFRICA
INTERNATIONAL BOUNDARIES
BOUNDARIES OF DISTRICTS
RIVERS
RAILWAYS
BOREHOLES
PERMANENT VILLAGES
GRAZING AREAS
ARABLE AREAS

You can find the Kgatleng District on the big map of Botswana along the eastern boundary with South Africa.

This map is adapted from the similar map in 'Land tenure in the Bechuanaland Protectorate' by Isaac Shapera, published by the Loveday Press, 1943.

A recipe from Botswana: millet porridge

Here are two recipes for millet porridge, as it is cooked and eaten in Botswana. Millet is a staple food for many people in developing countries, but the way in which it is eaten varies from place to place. Sorghum, which is the most important food for most people in Botswana, is a kind of millet.

THESE RECIPES EXPLAIN HOW TO MAKE A LITTLE PORRIDGE IN YOUR CLASSROOM

Soft Porridge (Bogobe)

Cover the bottom of a two-pint or litre saucepan with cold water to the depth of about 1½ cm; bring the water to the boil.

While the water is heating up, mix 5 tablespoonsful of millet flakes with the same amount of cold water as is in the saucepan, so as to make a thick smooth paste. Add a pinch of salt.

When the water in the saucepan is boiling, add to it the paste, stirring constantly. Bring the whole mixture back to the boil (when it thickens somewhat) and boil gently for about 7 minutes.

People in Botswana eat soft porridge for breakfast with milk or sugar, or just with sugar.

KA FA BOGOBE BA LEBELEBELE BO APEWANG KA TENG

Go gabedi ka fa Batswana ba ka apayang lebelebele. Lebelebele ke sejo segolo sa batho ba bantsi ba mafashe a a tlhabologang. Ka fa e jeweng mo mafelong a a farologanyeng. Mabele, e leng sejo sa botlhokwa mo bathong ba le bantsi mo Botswana, ke lesika la lebelebele.

MEAPO E E KAELA JAAKA O KA DIRA BOGOBENYANA MO TLELASENG

Motogo

Tshela metsi a a tsididi mo paneng a a ka nnang boteng ba 1½ cm.; emela gore metsi a bele.

Fa metsi a thothafala, kopanya dintshwana tse dijang di le tlhano tsa lebelebele le metsi a a tsididi, a a lekanang le a a mo paneng. Gore o tle o loe go le gonnye. O tsenye letswai go le gonnye.

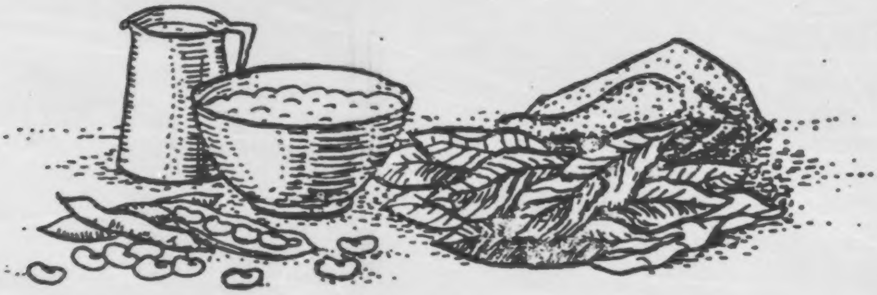
Fa metsi a a mo paneng a bela, tshela lebelebele le le kopantsweng le metsi, mo paneng fodua sebakanyana, tlisa gotlhe gore go kgabekgabe (fa o loa) metsotso e e supang.

Batho mo Botswana ba ja motogo maphakela ka mashi kana sukiri, kana ka sukiri fela.

Hard Porridge (Bogobe jo bo sokilweng)

Put 275 millilitres of water in a saucepan and bring to the boil. When it is boiling, add a pinch of salt and millet flakes until the porridge is really thick (like Scots porridge). Keep the pan over the heat all the time and stir it to make sure the mixture is smooth. Boil the porridge *gently* for about 25 minutes, stirring occasionally so the mixture does not burn.

People in Botswana eat wild greens (e.g. wild spinach) that they have gathered in the fields, or beans, or vegetables they have grown or bought, with the Bogobe jo bo sokilweng at their main (evening) meal. On other days they may pour milk over the porridge or eat meat with it instead. Goat and game are the kinds of meat most frequently eaten in Botswana, and the majority of people eat meat of some sort about twice a week. At the cattle posts, Batswana eat a lot more meat and drink more milk. People living in the north-west of the country eat fish almost daily. There is some wild fruit available, especially at the fields and the cattle posts.



Batswana would very likely offer you boiled or fried chicken with your millet porridge, perhaps with fried onions and tomatoes, if you were to go to visit them. This is because people in Botswana think that it is right to offer chickens to honoured guests.

Table manners

People in Botswana always wash their hands before meals. Children sometimes eat using their right hands, but most adults eat using spoons. Often men sit on stools and women and children sit on reed mats or a skin kaross. People are expected to sit up straight when they are eating. Adults usually have individual plates or bowls, but several children may share one bowl, or plate.

Lebang Mpotokwane told us about this recipe.

You can buy millet flakes or millet meal (which is more finely ground than flakes) from your local Health Food shop.

Bogobe
(Bo bo sokilweng)

Tsenya 275 ml. ya metsi mo paneng o a lete a bele. Fa a bela, tsenya letswainyang le bopi ba lebelebele go fitlhelela bo tia (like Scots porridge). Baya pitsa mo molelong ka nako tsotlhe, o bo fudue gore bo nne borethe. Apaya bogobe ka boiketlo, metsotso e ka nna 25. Fudua gore bogobe bo se kgakgathele.

Batho mo Botswana ba ja ditala tsa naga (jaaka merogo ya naga) tse ba di tsayang kwa masimong, kana dinawa, kana merogo e ba e lemileng kana ba e rekileng, ka bogobe bo bo sokilweng ka nako ya dijo tsa maitseboa. Nako tse dingwe ba tshela mashi mo bogobeng kana ba ja ka nama. Nama ya pudi le ya diphologolo tse di tsomiwang e jewa thata mo Botswana, bontsi ba batho ba ja nama gabedi ka beke. Kwa morakeng, Batswana ba ja nama thata gape ba nwa mashi thata. Batho ba bannang kwa bokone ba Botswana ba ja tlhapi thata. Gona le maungo a a jewang bogolo jang kwa masimong kana kwa morakeng.

Ga se gantsi Batswana ba ka go fang nama yo koko e e gadikilweng gape e tsentswe kwii le ditamati, fa o ne o ka ba etela. Ka gore batho mo Botswana ba akanya gore go siame go fa baeng ba ba tlotlegileng nama ya koko.

Boitshwaro ka
nako ya dijo

Batho mo Botswana gantsi ba tlhapa diatla pele ba a ja. Bana ba ja ka matsogo a moja, bagolo ba ja ka dintshwana. Gantsi banna ba nna mo ditilong, fa basadi le bana ba nna mo mosemeng wa lotlhaka kana mo phateng. Batho ba tshwanetse go nna ba tlhamaletse fa ba ja. Bagolo ga ba tlhakanele sejana kana mogopo fa bana ba tlhakanela sejana kana mogopo.

O ka reka bopi ba lebelebele kwa lebenkeleng la dijo.

A story from Botswana

This is a story that mothers and fathers in Botswana tell to their children. It is all about a lion and a hare.

The people in Botswana say that the hare is a very sly animal, and everyone knows that the lion is the king of the animals. Here is the story.

THE LION AND THE HARE

Once upon a time, many many years ago, Tau the lion met Mmutla the hare.

Sly Mmutla thought to himself: "Here comes the king of the beasts. I'll try to trick him."

So he said to the lion, "Good morning, your majesty. You must be very lonely and sad living alone all the time. May I live with you? I'd like to go with you wherever you go."

The lion grunted and looked hard at the hare. But he didn't say anything.

"Surely you don't like doing all your own housework?" asked the hare. "Let me cook for you, and do your hard work. You are much too important to do everything for yourself."

Tau thought for a minute or two. "How nice it would be", he said to himself, "to have someone to do all my hard work for me. And people say that the hare is so good at housework."

So he answered, "That's a good idea. I will find the food, and you will cook it and keep my home tidy. But don't try to trick me," he warned.

"I wouldn't try to trick you," said the hare. "And everyone says that I can cook delicious meals and look after a house well." So the lion showed Mmutla where he lived in the bushes.

POLELO

E, ke polelo e basadi le banna mo Botswana ba e bolelang bana ba bone. Ke ka ga tau le mmutla.

Batho mo Botswana ba re mmutla ke phologolo e e leferefere, gape mongwe le mongwe o itse fa tau e le kgosi ya di phologolo. Polelo ke e, e a latela.

TAU LE MMUTLA

Bogologolo tala, tau e ne ya kopana le mmutla.

Mmutla wa leferefere wa akanya jaana. "Go tla kgosi ya diphologolo. Ke tla leka go mo tsietsa."

Mmutla are kwa go tau, "Dumela, motlotlegi. O tshwanetse wa bo o jewa ke bodutu fa o nna o lenosi ka nako tsotlhe. A nka le wena? ke tla rata go tsamaya le wena gongwe le gongwe kwa o yang teng."

Tau ya kgorotlha, ya leba mmutla thata. Mme ya se ke ya re sepe.

"Ruri ga o rate go dira tiro ya ntlo?" go botsa mmutla. "Ere ke go apeele, wena o dire ditiro tsa gago. O tlotlega thata go ka itirela sengwe le sengwe."

Tau ya akanya metsotso e se kae. "Go tla nna monate jang" o bua ale nosi, go nna le mongwe yo o ka dirang ditiro tsotlhe tse di bokete tsame. Batho botlhe ba re mmutla o itse tiro ya lolwapa thata."

Go araba tau, "O akantse. Ke tla batla dijo, wena o tla apaya gape o tlhokomele ntlo yame. Mme o se dire bolotsana mo go nna," a kgalema.

Ke tla leka go mo direla boferefere. "Gape mongwe le mongwe are ke itse go apaya dijo tse di monate le go tlhokomela ntlo sentle." Tau e bontsha mmutla fa e nnang teng. Mo sekgweng.

The hare pretended to be shocked when he saw how uncomfortable the lion's home was. "We must build a hut," he declared, "so that we will be protected from bad weather."

"That's a very good idea," smiled the lion, thinking that he had found a hard-working servant. "Let's start work at once."

So the lion and the hare started work on the hut and they worked for several days until they had nearly finished and the hare was hungry. "I want something to eat," he grumbled. "Our meat is cooked. Can't we eat it before it spoils?"

"No," said Tau. "I decide what happens here, and you're only my servant. We shall eat when we have finished the work."

As he spoke they were thatching the roof of the hut. Tau was holding the grass in place and Mmutla was threading the big thatching needle in and out.

As quick as lightning, Mmutla looped the string over the lion's paw and tied it firmly to the roof so that Tau couldn't move. The lion roared with anger but it was no use.

Mmutla wa itira jaaka ekete o utlwile botlhoko ka fa ntlo ya ga tau e ntseng ka teng. "Re tshwanetse go aga ntlo," ya mo itsise, jalo re ka sireletsega mo nakong e e maswe."

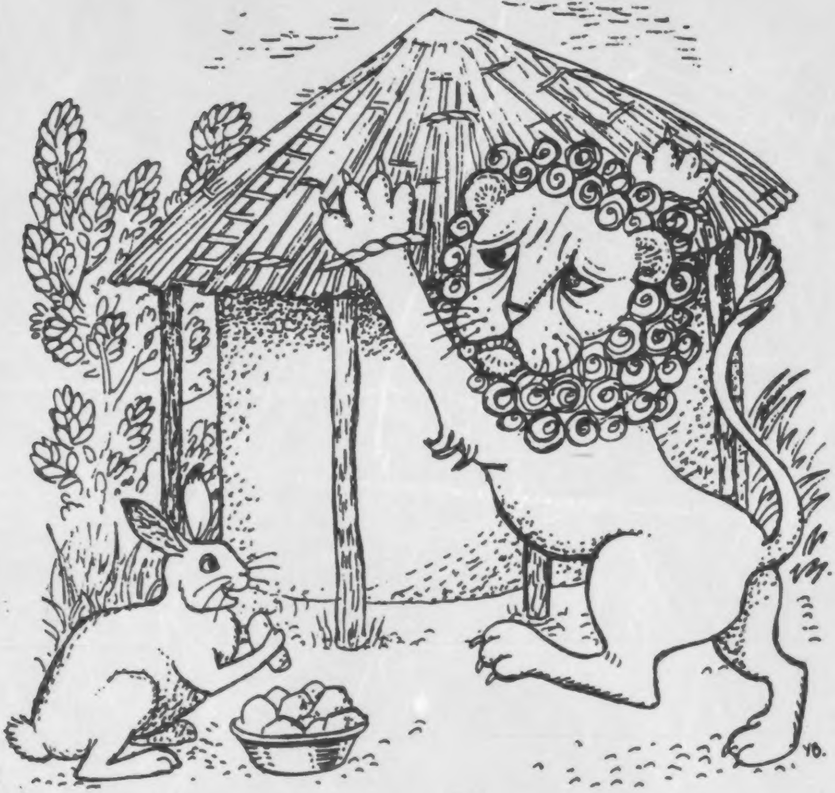
"O akantse," tau ya tshega golegonnye, ya akanya gore e bone lelata le leberekang thata. "A re simolole go bereka jaanong."

Jalo Tau le mmutla tsa simolola go bereka ntlo, ba berekile matsatsi a mantsi go fitlhelela ntlo e tloga e fela, mmutla o ne o tshwerwe ke tlala. "Ke batla go ja," wa ngongorega. "Nama ya rona e bodule. A ga re je pele e senyega?"

"Nnyaa" go bua tau. "Ke akanya gore go diragala eng fa, wena o lelata fela. Re tla ja fa re feditse go bereka."

Fa e bua, bane ba rulela ntlo, tau e ne tshegeditse bojang fa mmutla a rokelela ka nnale o motona ka kwa ntle le ka kwa teng.

Ka bofefo bo bo makatsang mmutla wa konela maroo a tau mo marulelong a bofa thata gore tau e seke ya suta. Tau ya rora ka kgalefo mme ga se thuse sepe.



The hare just laughed and said, "I'll have my dinner now – sorry you can't join me." While the lion struggled to get his paw free, the hare finished off the food.

But it wasn't long before the string broke and the lion's paw was free again. So he jumped off the roof and chased Mmutla. He caught him by the back leg just as he was disappearing down a hole.

"What can I do?" wondered the hare. He held tightly to a root inside the hole and shouted to Tau, "You will never get me out that way! You're pulling on a root, not on my leg!" This wasn't true, of course, but the lion let go of the hare's leg and caught hold of a root instead.

The hare just laughed and ran further down the hole. He came out again by another hole.

"Thank you so much for letting me go!" he said, and ran away fast with the lion chasing after him.

But he didn't laugh for long, because Tau caught up with him at the edge of a deep river. Mmutla saw that his only hope was to get to the other side of the water. So he sobbed, "Mighty one, do anything you like with me. Kill me if you want to! But please don't throw me across the river into my enemy's country!"

The lion laughed. "I'll give him the worst punishment I can," he muttered, and threw the hare as hard as he could over the river.

Mmutla was very glad, of course, and he called to the lion and thanked him for helping him escape.

But Tau jumped onto a log of wood which was drifting past in the water. Soon he caught up with the hare, who was still laughing to himself and hadn't noticed the lion coming.

"This time," said Tau angrily, "I'm going to eat you. You've had your dinner – now I shall have mine." The hare looked around in despair. This time he really didn't know what to do. But then he saw a swarm of bees hanging from one of the branches of a tree. He thought very fast.

"You're quite right," he said humbly, turning to the lion. "I deserve to be eaten. But don't forget to say grace before you eat me."

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Mmutla wa tshega ware, "Ke tla ja dijo tsame tsa maitseboa mme o ka se je le nna." Fa tau e leka go ntsha leroo, mmutla wa fetsa dijo.

E ne ya seka ya nna lobaka fa tau e kgaola. Ya tlola mo marulelong ya leleka mmutla. Ya tshwara mmutla ka leeto la morago, jaaka o nyelela mo mosimeng.

"Ke tla dira eng? go akanya mmutla. Wa itshwarelela thata ka medi ya setlhare mo teng ga mosima, wa goelela tau ware "O ka se ntshe ka tsela eo, o goga medi e seng leeto lame." E ne ese nnete, mme tau ya tlogela leeto la mmutla ya tshwara medi.

Mmutla wa tshega wa tsenelela mo mosimeng, wa tswa ka fa mosimeng o mongwe.

"Keitumetse thata fa o ntlogetse ka tsamaya." go rialo mmutla o taboga thata le tau e olelekile.

Mme ga wa lobaka ka gore tau e o tshwere fa thoko ga noka e e boteng. Mmutla wa solofela gore go tla nna botoka fa o ka tshelela noka ka kwa. Jalo wa ikokobetsa. "Yo o tlotlegang, dira sengwe le sengwe seo se ratang ka nna. Mpolae fa o batla. Mme se ntatlhele ka kwa ga noka, kwa lefatsheng la dira tsame."

Tau ya tshega. "Ke tla go otlhaya ka kotlhao e e gaisang," Ya dumaduma, ya latlhela mmutla ka kwa go noka.

Mmutla wa itumela thata, wa bitsa tau wa leboga tau thata jaaka e o falodisetse.

Mme tau ya tlolela logong le le neng le kgabaganya mo metseng. Ka bofefo bo bo gakgamatsang tau ya tshwara mmutla o o neng o itebetse o tshega o sa bone tau.

"Gompieno" go rialo tau e galefile, "Ke tlile go go ja. O jele dijo tsa gago - jaanong ke tlaa ja tsame." Mmutla wa leba ntlha tsotlhe ka tlhobogo. Ka se sebaka o ne o sa itse gore o ka dira eng. Mme o ne wa bona motshitshi wa dinotshi o lepeletse mo kaleng ya setlhare. Wa akanya ka bonako.

"O nepile," wa rialo ka bonolo, wa leba tau. "Ke tshwanetse go jewa, mme se lebale go tshegofatsa pele o nja."

So the lion closed his eyes for a moment and the hare grabbed a stone. He threw it into the midst of the swarm of bees. They buzzed angrily and flew down to sting whatever had disturbed them.

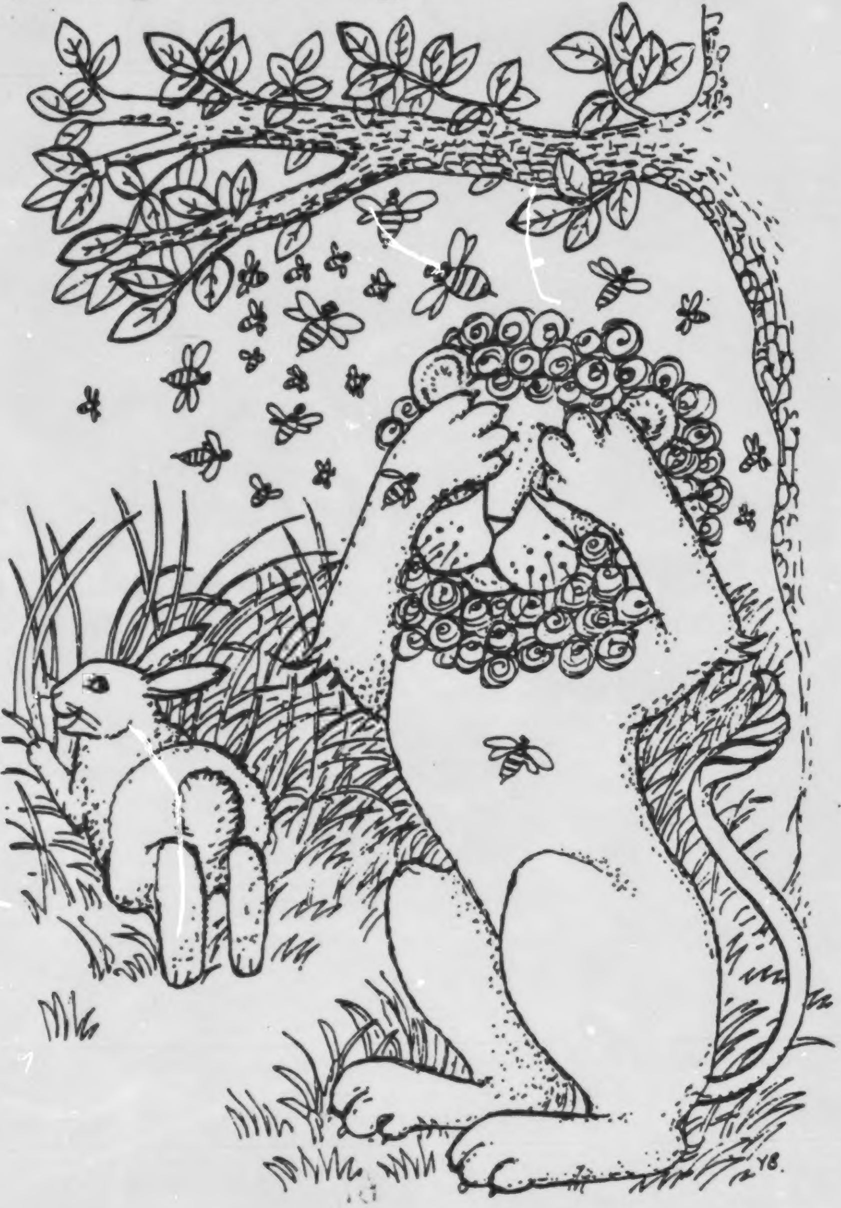
But Mmutla had gone, running as fast as his legs could carry him into the long grass. The lion was still standing under the tree, trying to hide his eyes with his paws. Even so he was badly stung and it was several days before he could see well enough to chase the hare again.

"I'll catch that wretched hare," he grumbled. "I don't mind how long I wait. But I'll get him."

Jalo tau ya tswala matlho sebakanyana, mmutla wa tsaya lentswe, wa le latlhela mo motshitshing wa dinotshi. Dinotshi tsa ngala thata tsa fofa tsa loma se se diferetlhang.

Mme mmutla o ne o ile, wa taboga thata mo tlhageng e telele. Tau e ne e santse e eme ka fa tlase ga setlhare, e leka go fitlha matlho a yone ka maroo. E ne e lomilwe maswe thata, e ne ya nna malatsinyana pele e ka bona sentle go ka leleka mmutla gape.

"Ke tla tshwara mmutla," e dumaduma. Ga ke na sepe gore ke tla leta go fitlhelela leng, mme ke tla mo tshwara.



His chance came about a week later, when he caught sight of the hare asleep under a cliff. Tau crept up to the hare and jumped.

But the hare was too quick for him. When the lion was nearly on him he woke up, pushed at the cliff that was just above his head, and cried, "Quick! A rock is falling on us. Help me to hold it up or we shall both be killed."

And the poor silly lion lifted his paws and pushed at the rock as hard as he could. "Whatever happens, don't let go, or you will certainly be crushed," warned the hare. And, pulling the lion's tail, he ran off with a hop, skip and a jump into the forest.

It was a long time before the lion realised he had been tricked once more. By then the hare had gone far away and the lion never saw him again.

This story was told by Mmanito Kepidisa, and it is collected in "Bechuana Fireside Tales" by Phyllis Savory, published by Howard Timmins, Cape Town, 1965, and by Bailey Bros. of Folkestone, England. The book is now unfortunately out of print.

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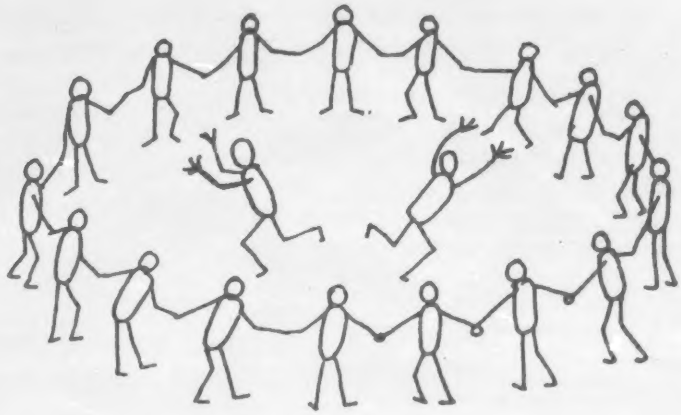
Nako ya ga tau ya tla morago ga beke, fa a bona mmutla o robetse fa tlase ga logaga. Tau ya nanabelela mmutla ya tlola.

Mme mmutla o ne o le bonako thata. Fa tau e le gaufi le go o tshwara, wa tsoga, wa kgarametsa logaga le le neng le le fa godimo ga tlhogo ya mmulta. Wa lela, "Ka bonako. Lentswe le a re wela. Nthuse go le tshegetsa go sa nneng jalo re tla swa rotlhe."

Tau ya sematla ya tsholetsa maroo a yone ya tshegetsa lentswe ka thata ya yone yotlhe. "Le fa go ka dirafala eng, o seke wa tlogela, o tla tlapitlwa ke lentswe," mmutla o tlhagisa tau. Mmutla wa goga mogatla wa tau wa taboga o tlola-tlola mo sekgweng.

E ntse lobaka lo lolele pele e lemoga gore e tsieditswe gape. Ka nako e o mmutle o ne o le kgakala, tau ya seke ya tlhola e o bona gape.



A game from Botswana

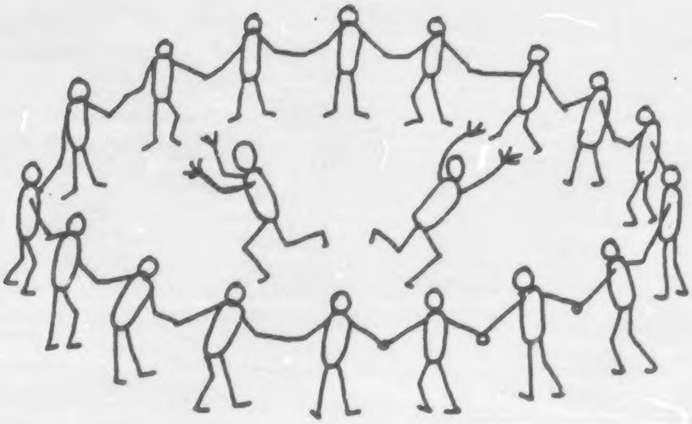
CATTLE STOCKADE

Twelve or more children stand in a circle and hold hands to make a cattle stockade. One or more children stand in the middle and pretend they are cattle. They hold up their hands and try to dodge under the arms of the children in the circle and get out.

If the cattle do get out, the two children who let them out of the circle become the cattle and the game starts again.

The Congregational Council for World Mission told us about this game.

If you like, you can let the two children who were cattle at the beginning stay in the middle. If you do this, there will eventually be more cattle than there are people to make a fence, and the cattle will break out.



MOTSHAMEKO WA BANA MO BOTSWANA

Lesaka La Dikgomo

Bana ba dingwaga tse di lesome-le bobedi kana kwa godimo, ba a ema ba a tshwaragana ba dira lesaka. A le mongwe kana ba le bantsinyana ba ema fa gare, ba itira ekete ke dikgomo. Ba tsholetsa matsogo a bone, ba ba mo teng ba leka go sutlha ka fa tlase ga matsogo a a dirileng lesaka.

Fa kgomo e ka sutlha, ba e sutlhileng fa go bone e nna dikgomo ka bobedi. Motshameko o simolola gape.

Fa o rata, o ka dira gore ba e neng e le dikgomo kwa tshimologong ba nne moteng. Fa o dira jalo, go tla nna dikgomo tse di fetang batho ba ba dirileng lesaka, dikgomo di tla sutlha.

How to make pottery the way people do in Botswana

These pictures were taken in Manyana in south eastern Botswana.

Photos: Ron Pahl, Oxfordshire Curriculum Development

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GO BOPA JAAKA BATSWANA MO BOTSWANA

Setshwantsho se se tserwe kwa Manyana mo Botswana

1. Mosadi o simolola ka go duba letsopa. A beye sengwe se se kgolokgwe a simololele mo go sone.

2. O e baakanya kwa godimo. O e tshwara ka kwa teng gore e seke ya thobega.

3. Fa, o rethefatsa nkgo.

4. O e dira molomo.

3

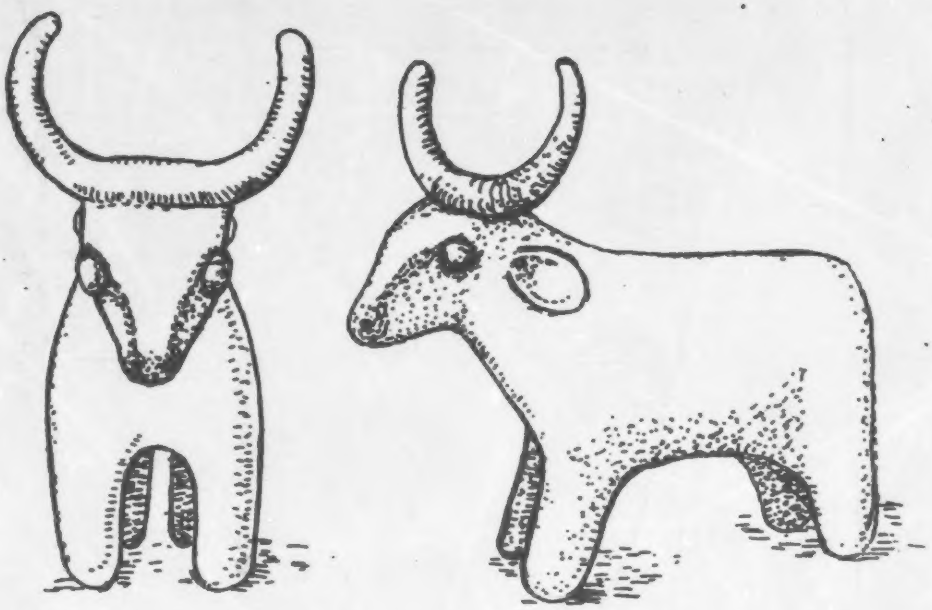
4

5

6

5. O e dira ditselana e leng makgabisa a ntlha.

6. O dirile ditselana jaanong o dira makgabisa mo teng ga ditsela gore e nne ntle thata.



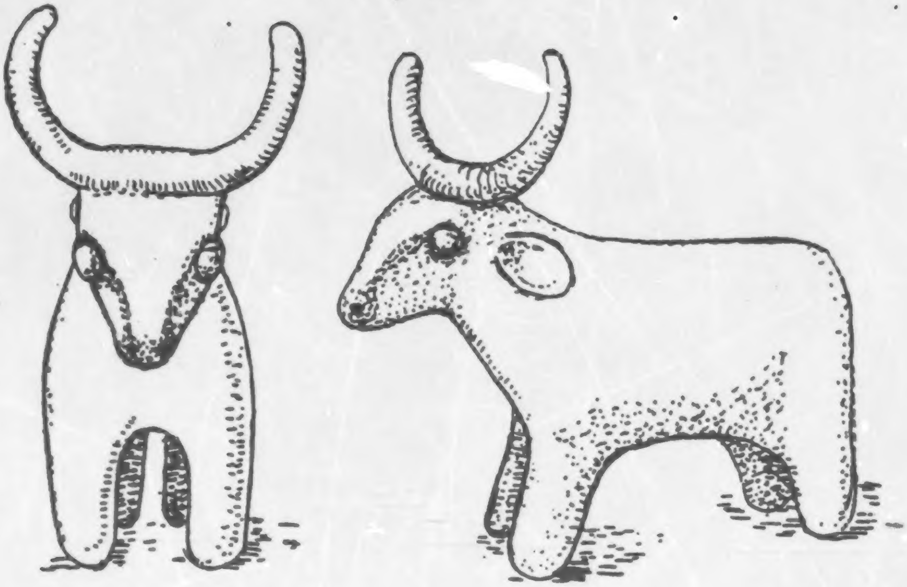
How children in Botswana make clay cows

Make cows out of potters' clay. The cows should have thick bodies, very short legs and long pointed horns. People in Botswana think that cows should have long pointed horns.

Let the cows dry in the sun or in your classroom. When they are dry, paint them to show what kind of cows they are. A Friesian cow will be black and white, for instance. But most cows in Botswana are brown. You should use an oily paint on the cows unless you have had them fired in a kiln.

The Batswana also make other clay animals, including horses with riders. But they never make dolls of clay.

The Botswana High Commission, London, kindly told us how to make clay cows.



KA FA BANA BA BOPANG DIKGOMO TSA MMOPA KA GONE

Dira dikgomo tsa mmopa. Dikgomo di tshwanetse go nna le mebele e mekima, maoto a makhutshwane le dinaka tse di leele. Batho mo Botswana ba akanya gore dikgomo di tshwanetse go nna le dinaka tse dileele tse ditlhamaletseng.

Di beye mo letsatsing mo tlelaseng. Fa di omile, di tshase ka mmala o o batlang. Kgomo ya Se-Friesian e tla nna phatshwa. Dikgomo tse dintsi mo Botswana di di-thokwa. O dirise pente e e mafura, fa o sa di tshuba mo sebesong.

Batswana ba dira le diphologolo tse dingwe ka mmopa, jaaka dipitse le bapalami. Mme ga ba ke ba dira bompopi ba mmopa.

The Magowa family: a family in Botswana

Their village

The Magowa family live in a large village called Molepolole right on the edge of the Kalahari Desert which covers most of Botswana.

It is very hot in Molepolole in the summer, which lasts from October to May. The rain should come at the beginning of the summer, but sometimes it is late, or does not come at all.

To get to the village you travel along a bumpy sandy untarred road for 48 kilometres going west from the capital of Botswana, Gaborone. The land around is covered with dry bushes, and very barren. There are a few rocky hillocks.

The fields

Most of the families who live in Molepolole have a little land outside the village, where they live in the summer and grow the food that they eat: maize, millet, sorghum and beans. Few people at Molepolole have paid jobs.

By the fields are some round huts made of mud where the Magowas live while they are working on their land. The richer families own a few cattle, which they keep a long way outside the village – sometimes as far away as 320 kilometres. One of the sons will live with the cattle and look after them. But the Magowas have no cattle.

Mpho Magowa

Mpho lives in Molepolole with her mother and brothers. She is 17 years old and the eldest of the children. Her name Mpho means "Gift from God."

Most Tswana names have a meaning and many people have an English name as well. Mpho's middle name is Gladys.

Batswana fathers, like British fathers, almost always look after their children, but Mpho's father does not help her mother support the children. So the Magowa family is very poor and has to struggle to grow enough food to eat.

LOLWAPA LA MAGOWA

Motse Wa bone

Ba nna mo motseng o motona o o bidiwang Molepolole kwa tshimologong ya Sekaka sa Kgalagadi se se akaretsang bontsi ba Botswana.

Go molelo thata mo Molepolole selemo, se simologa go tloga ka Phalane-Motsheganong. Pula e tshwanetse gona tshimologong ya selemo, mme nako tse dingwe ena morago, kana ga e ne gotlhelele.

Go ya kwa motseng o, o tsamaya leoto le le leele mo tseleng e e maswe e e motlhaba. O tsamaya dikilometara di le 57 go ya bophirima ba Botswana, go tswa toropong e tona ya Botswana, Gaborone. Lefatshe le khurumeditswe ke ditlhatshana. Gona le makgabana a se mantsi.

Masimo A Bone

Bontsi ba batho ba ba nnang mo Molepolole ba na le masimo ka kwantle ga motse, kwa ba nnang teng selemo, kwa ba lemang dijo tse ba di jang: mmidi, lebelebele, mabele le dinawa. Batho bangwe ba na le ditiro tse di duelang mo Molepolole.

Kwa masimong go na le matlo a mmu kwa ba ga Magowa ba nnang teng fa ba bereka kwa masimong. Bahumi ba na la dikgomo tse dintsi thata, tse di nnang kgakala le motse - nako nngwe bokgakala ba dikilometara di le 320. Mongwe wa basimane o tla nna le dikgomo a di tlhokomela. Ba ga Magowa ga ba na dikgomo.

Mpho Magowa

Mpho o nna mo Molepolole le mmaagwe le bokgaitsadie. O na le dingwaga di le 17 gape ke ene ngwana wa ntlha. Leina la gagwe le raya "Mpho e e tswana Modimong."

Bontsi ba maina a Setswana a raya sengwe, gape bontsi ba na le maina a Sekgowa.

Banna ba Batswana, jaaka banna ba Ma-British, ba tlhokomela bana ba bona, mme mmaagwe Mpho ga a tlhokomele bana. Lolwapa la ga Magowa le humanegile thata gape ba sokola thata go lema dijo tse ba tla di jang.

But the Magowas are luckier than some people, for they live near a big hospital, and while Mpho was still very young she was able to get a job cleaning the house of a doctor and his wife. So she was able to earn a little money, which she gave to her mother to help the family.

The doctor and his wife took a lot of interest in Mpho and decided that they would pay her school fees. (Everyone in Botswana has to pay to go to school).

So Mpho was able to go to primary school for 7 years. She passed the exams she took at the end of the primary school course very well, and got a place at secondary school. She was very clever to do this, because very many children in Botswana want to go to secondary school, but there are only enough places for the brightest children.

Once again, the doctor and his wife helped Mpho, and paid her school fees. She is now in her fifth and last year at secondary school and is a prefect. She will take her 'O' levels in November this year (1974). The school year in Botswana runs from late January to early December because the children are needed to help their parents farm over the New Year, which is a very busy time on the land.

Mpho's house

Mpho and her family live in a group of three round huts made of mud, with thatched roofs and a wooden fence all round them. People spend most of the time outside the huts, inside the yard. The weather gets very hot in Molepolole so that the Magowa family and their neighbours are glad to sit in the shade when the day's work is done.

Once a year the walls of the huts are coated with another layer of mud to cover up the cracks, and from time to time the family have to rethatch their home.

Margaret Winfield told us about Mpho and her family.

Mme ba ga Magowa ba sego go feta batho bangwe, ka gore ba nna gaufi le sepatela se se tona, fa Mpho a ne a le monnye o ne a bona tiro ya go phephafatsa ntlo ya ngaka le mosadi. O ne a bona madinyana, a a neng a a fa maagwe go thusa ba lolwapa.

Ngaka le mosadi ba ne ba nna le kgatlhego mo go Mpho ba akanya gore ba mo duelela kwa sekolong. (Mongwe le mongwe mo Botswana o tshwanetse go duela go tsena sekolo.)

Jalo Mpho o ne a kgona go ya kwa sekolong se se potlana dingwaga di supa (7). O phasitse ditlhatlhobo tse a di tsereng, bofelo ba ngwaga a dumelelwa kwa sekolong se se tona. O ne a botlhale thata go dira se. Ka gore bontsi ba bana mo Botswana, ba batla go ya sekondari, mme gona le phatlha e e lekaneng ba ba botlhale.

Gangwe le gape, Ngaka le mosadi ba thusa Mpho, ba mo duelela madi a sekole. O mo foromong ya botlhano (5) ngwaga wa gagwe wa bofelo kwa sekotari gape ke mookamedi wa bana ba bangwe (prefect) kwa sekolong. O tla tsaya dithuto tsa gagwe tsa 'O' level ka November ngwaga o (1974). Dikolo mo Botswana, di simolola ka Firikgong go fitlhelela tshimologo ya Morule ka gore bana ba tlhokega go ya go thusa batsadi ba bone kwa masimong, go na le tiro e ntsi ka nako e kwa masimo.

Lolwapa Lwa Ga Bo Mpho

Mpho le ba lolwapa lwa gagwe ba na le matlo a mmu a mararo, a a ruletsweng ka bojang gape a ageletswe ka dikota. Batho ba nna thata kwantle mo lwapeng. Go nna molelo thata mo Molepolole. Ba ga Magowa le baagisanyi ba bone ba itumelela go nna mo moruting fa ba feditse ditiro tsa bone.

Gangwe ka ngwaga mabota a matlo a a dilwa go thiba matshwago, nako le nako ba tshwanetse go rulela matlo a bone.

The biography of a Motswana girl

Her name	**Tuduetso Mmolawa**
Her father	**Rra Hauman Mmolawa**
Her home village	Madinare. 10,000 people live in this village. It is in the eastern part of the country, about 24 kilometres from the only railway that runs through Botswana.
Her appearance	She is seventeen years old, 1.65 metres tall and weighs 60 kilograms.
Her schooling	She went to a mission primary school for seven years. She passed her standard seven* examination very well, obtaining a grade A pass and so was given a place at one of the few secondary schools in Botswana. Her father was able to pay her school fees by selling some of his cattle. He has no other way of getting money.
Members of her family	Tuduetso has two mothers. Her father married his first wife, and because she could only give him one son, he later married his wife's younger sister, who is the mother of Tuduetso and her two younger brothers, Mokekse aged 12 years, and Daniel aged 8 years. They all live together very happily. (But it is now not very common in Botswana for a man to have more than one wife.)
Her home	The family home consists of four round huts made of mud, with thatched roofs. One hut is the kitchen. Another is the father's hut. Each of the wives has a hut of her own.
The family's land	The Mmolawa family has its lands 19 km. away from Madinare. There they have a large field, with a hut for them to sleep in when they stay there to plant and plough the crops. They grow maize, millet, sorghum and beans. They have to walk for 19 km. to and from the lands.

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* *The standard seven examination is rather like the Eleven-Plus examination which still survives in a few places in England.*

BOTSHELO BA MOSETSANA WA SETSWANA

Leina la gagwe	Tuduetso Mmolawa
Leina la ga rraagwe	Rre Hauman Mmolawa
Motse	Madinare. Go nna batho ba le 10,000 mo motseng o. Motse o, o kafa botlhaba ba Botswana, o ka nna dikilometara di le 24 go tswa Serule.
Seemo	O na le dingwaga di le 17. O boleele ba 1,6 metres o bokete ba 60 kilograms.
Sekolo	O tsene kwa sekolong se se potlana sa mission. O dirile sentle mo lokwalong la bosupa (7) o tsere A. A amogelwa mo sengweng sa dikolo tse di kwa godimo (secondary). Rraagwe o kgonna go mo duelela ka go rekisa dikgomo. Ga go tsela nngwe ya a ka bonang madi ka yona.
Ba lolwapa	Tuduetso o na le bo mmaagwe ba le babedi rraagwe o nyetse mosadi wa gagwe wa ntlha, mme ka a kgonna go tshola ngwana a le nosi wa mosimane, morago a nyala monnawe mosadi e leng mmaagwe Tuduetso. Mokekese o na le dingwaga di le 10 Daniel ene o le dingwaga di le 8. Botlhe ba tshela mmogo ka boitumelo. Ga go sa tlhole go tlwaelegile mo Botswana gore monna a nne le basadi ba le babedi.
Lolwapa la bone	Ba na le matlo a mmu a mane a a ruletsweng ka bojang. Ntlo e nngwe ke ya boapeelo e nngwe ke ya ga rre Mmolawa fa tse pedi e le tsa basadi bagagwe mongwe le mongwe o na le ya gagwe.
Masimo a bone	Masimo a bone a kanna dilometara di le 19 go tswa mo Madinare. Ba na le tshimo e tona, le ntlo ya go robala fa ba tsile go lema. Ba lema mmidi, mabele le dinawa. Ba tshwanetse go tsamaya dikilometara di le 19 go ya le go bowa.

Their cattle

Tuduetso's father's cattle are kept at the cattle post, 32 km. from her home. There are more huts there. Her father also has goats and chickens. When Tuduetso marries, her husband's family will give some cattle and goats to her father. This is called "bogadi". We might call it "bride-wealth". Not all families in Botswana still pay bogadi.

Her food

MmaTuduetso (the mother of Tuduetso) cooks a stiff porridge for the family by grinding up seeds of maize and mixing it with water and cooking it over a wood fire. The family eat the food that they grow themselves, and, on very special occasions, they will kill a goat to eat.

Tuduetso's father's annual income

Rra Tuduetso makes a little money by selling some of his cattle each year to the Botswana Meat Commission at Lobatse. The cows are slaughtered there. The B.M.C. is 320 kilometres south of Madinare. The cattle are driven to the railway and travel south on the train. This is the way Rra Tuduetso can pay his children's school fees. His wealth (such as it is) is in his cattle, not in money.

Her clothing

Tuduetso wears a loose fitting cotton dress. She wears a scarf tied around her hair. She does not wear shoes.

How Tuduetso spends a day

She gets up before dawn. She takes a bucket and walks 3.5 km. to the dry river bed, where she digs below the sand for water. She carries her filled bucket home on her head. She helps her mother cook food for the rest of the family. She helps her mother all day, stamping the crop seeds, grinding them into powder and winnowing, separating the fine powder from the coarse powder. She meets her friends. As the sun goes down, she again fetches water. She goes to bed about 10.00 p.m.

Her religion

She is a Christian.

Her hobbies

She sings and dances. At school she loves to learn to ballroom dance.

Her ambitions

When Tuduetso leaves school she would like to work in an office in the tiny capital town of Botswana, Gaborone. She is not clever enough to continue her education after secondary school. Many girls in Botswana want simple office jobs. Tuduetso may find it difficult to get one.

Margaret Winfield told Oxfam's Education Department about Tuduetso.

Dikgomo tsa bone	Dikgomo tsa ga rraagwe Tuduetso di nna kwa morakeng o o bokgakala ba 32 km. go tloga kwa gaabo. Go na le matlo a mantsi koo. Rraagwe o na le dipodi le dikoko. Fa Tuduetso a nyalwa batsadi ba monna ba tla fa rraagwe Tuduetso dikgomo le dipodi e leng "bogadi" ga se ba bantsi mo Botswana ba ba ntshang bogadi.
Dijo tsa bone	Mma Tuduetso o apaya bogobe bo bo loileng. Ba ja dijo tse ba di lemileng. Ka mabaka mangwe ba bolaya podi e jewe.
Morokotso	Rraagwe Tuduetso o dira madinyana ka go rekisa dingwe tsa dikgomo tsa gagwe ngwaga le ngwaga kwa Botswana Meat Commission mo Lobatse. Dikgomo di tlhabiwa koo. Lobatse e ka nna 320 km. borwa ba Madinare. Dikgomo di tsamaya ka terena e e yang kwa borwa. E ke tsela e rraagwe Tuduetso a kgonang go duelelang bana lekgetho ka yona. Khumo ya gagwe ke ya dikgomo e seng ya madi.
Diaparo tsa gagwe	Tuduetso o apara mesese. O rwala tukwi ga a rwale ditlhako.
Tiro ya gagwe ya letsatsi	O tsoga phakela ka mahube. O ya nokeng bokgakala ba 3.5 km. o rwala kgamelo e tletse metsi mo tlhogong. O thusa mmaagwe go apaya. O thusa mmaagwe tsatsi lotlhe, ka go setla, go hehera jalo-jalo. O tshameka le ditsala tsa gagwe. Fa letsatsi le phirima o ya gape nokeng. O robala ka 10.00 bosigo.
Maikaelelo	Fa Tuduetso a fetsa kwa sekolong o batla go bereka mo ofising mo toropong ya Gaborone. Ga a botlhale thata go tswelela fa a fetsa mo sekolong se se kwa godimo (secondary school). Basetsana ba le batnsi ba batla tiro ya diofisi. Tuduetso o ka nna a seke a bone tiro.

The Tshuma family: a family in Botswana

The family I am going to tell you about is the Tshuma family. There are four children, two girls and two boys. They live in Mhashwa ward near the local Community Centre, the Lady Khama Centre.

The family is not poor because the father is a teacher and the mother is employed as a post office assistant. The children are well-fed and have good clothing. All attend school except the three-year old boy.

In the morning for breakfast they eat soft porridge and bread with butter. At lunch they eat hard porridge with meat. Sometimes they also have sour milk. They do not have a garden because their home is in the middle of the village, which is crowded.

Some homes have toilets here but many do not. People draw water for cooking and bathing purposes from a source a few metres from their homes.

Life at the lands is quite different for people like the Tshumas. In December they go out to the lands about 48 kilometres from Serowe. They are busy ploughing with about eight span of oxen.* Mrs. Tshuma and other women plant maize, sorghum, beans, pumpkins, watermelons and other crops. Mr. Tshuma will control the plough while the oxen are pulling. In the evening, people gather around the fire and sing songs and tell stories. In the morning the Tshuma girls go to fetch water and the boys milk the cows. When ploughing is finished the family wait for the plants to grow.

Life at the cattle post is very nice. "We wake up early", the Tshuma girls boast, and they often help the boys to milk the

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4 *couples of oxen, adding up to 8 beasts altogether.

LOLWAPA LWA GA TSHUMA MO BOTSWANA

Lolwapa lo ke tla buang ka ga lone ke la ga Tshuma. Gona le bana ba le bane, basetsana ba le babedi le basimane ba le babedi. Ba nna mo kgotleng ya goo Mhashwa go bapa le Community Centre, Lady Khama Centre.

Ga ba a humanega ka gore raabo ke tichere, mmaabo a bereka kwa posong. Bana ba fepiwa sentle gape ba na le diaparo tse di siameng. Botlhe ba tsena sekolo, kwantle ga mosimane wa dingwaga tse tharo.

Maphakela ba ja motogo le borotho ka botoro. Motshegare ba ja bogobe bo bo tiileng ka nama. Nako nngwe ba nna le madila. Ga ba na tshingwana ya merogo ka gore ba nna fa gare ga motse, fa go pitlaganeng.

Malwapa a mangwe a na le matlwana a boithomelo. Batho ba ela go tlhapa le go apaya nokeng, metsi a kgakalanyana le malwapa a bone.

Botshelo ba go Tshuma bo farologane thata kwa masimo. Ka kgwedi ya Morule ba ya kwa masimo, a kanna bokgakala ba dikilometara di le 48 go tswa Serowe. Ba lema ka dikgomo di kanna robedi. Mma Tshuma le basadi ba bangwe ba lema mmidi, mabele, dinawa, maphutshe, magapu le dijalo tse dingwe. Rre Tshuma o tshwara mogoma fa dikgomo di goga. Maitseboa batho ba nna mo molelong ba opela gape ba tlhaba mainane. Maphakela banyana ba ya nokeng, basimane ba ya go gama dikgomo. Fa be fetsa go lema ba emela dijalo gore di gole.

Botshelo kwa morakeng bo monate. "Re tsoga Maphakela," Banyana ba ga Tshuma ba a ipela, gape ba thusa basimane go gama dikgomo.

cattle. After they have eaten they spend the whole day out at the so-called forest land. They have to watch the cattle carefully so that they don't go off into other people's fields. While out at the forest area, the children see a lot of different kinds of roots. They can eat some. The boys kill rabbits and all enjoy the various kinds of fruit found.

At the cattle post, simple and rather old clothes are worn so the Tshuma children save their good clothes for school. The evening is a favourite time, and people gather in a kraal (cattle enclosure) with the moon shining, and under the beautiful Southern Cross there is much relaxation.

"Wolf and Lambs" is a favourite game. Mother, wolf and children participate. The children go out to gather wood and are late returning. Mother starts to worry and will call "Children, where are you?"

The children will answer "We are afraid". The mother will call out that the wolf has long died. The children start to run and the wolf gets its share. The child that is caught often becomes the wolf.

When someone is ill in the Tshuma family, he is taken to the dispensary. A payment of 40 cents (26 pence) is made there; and if someone is seriously ill he goes to the Sekgoma Memorial Hospital.

The Tshuma children attend the Tshekedi (primary) school. There are several classes of each standard, and there are morning and afternoon sessions. A school fee of one rand (65 pence) a term is charged. Children carry wood to school so a fire can be made and the school lunch can be cooked.

During the first term of the school year (which starts in January) children often live at home in the village during the week although their mother usually stays at the lands to work. So the children have to get themselves ready for school. When school finishes on Friday afternoons, many children get on lorries and go out to the lands for the weekends.

Netball and football are favourite games played at school. Children spend a great part of the year preparing for musical competitions. Winners of local schools participate in the finals which are held in Gaborone, the capital of the country. A trophy is given to the winning school.

Fa ba sena go ja ba ya kwa sekgweng motshegare otlhe. Ba tlhokomela dikgomo gore di seke tsa tsena mo masimong a batho. Kwa madisong, bana ba bona dilo, digwere tse difarolonyeng. Ba ka a ja dingwe. Basimane ba bolaya mebutla gape ba ja maungo a a farologanyeng.

Kwa morakeng, ba apara diaparo tse di makgasa, tse di siameng ke tsa sekolo. Maitseboa ke nako e e rategana thata, batho ba a kopana, ngwedi a phatsima ka fa tlase ga naledi ya sefapano, go ntswe go iketlilwe.

"Phiri le dikonyana" ke motshameko o o tlotlegileng. Mme, phiri le bana ba tshameka motshameko. Bana ba ya go rwalela ba boa maitseboa thata. Mmaabo a simolola go tshwenyega, a simolola go bitsa "Bana, lo kae?"

Bana ba tlaa araba "Re a tshaba." Mmaabo o tla bo a are phiri e sule bogologolo. Bana ba simolola go taboga, phiri e tla tshwara o mong. O o tshwerweng ke ene phiri. Fa mongwe a lwala mo lolwapeng lwa ga Tshuma, o isiwa kwa ngakeng (clinic). Go duelwa 40t, fa o lwala thata o ya kwa Sekgomo Memorial Hospital.

Bana ba ga Tshuma ba tsena sekolo kwa Tshekedi. Gona le matlo a borutelo, gona le ditlhopha tse di tsenang maphakela fa tse dingwe di tsena motshegare. Madi a sekolo ke 1 Pula theme (term). Bana ba tsaya dikgong fa ba ya sekolong gore go tle go godiwe molelo ba apeelwe dijo tsa Motshegare.

Fa dikolo di simologa ka Firikgong bana ba nna kwa motseng, fa batsadi ba le kwa masimong ba bereka. Bana ba tshwanetse go ipaakanya gore ba ye sekolong. Ka Labotlhano maitseboa, bontsi ba bana ba ya masimo.

Bolo-letloa le bolo ya dinao ke yona metshameko e e tlotlegileng kwa sekolong. Bana ba tsaya nako e ntsi ba ipaakanyetsa kgaisanyo tsa dipina. Fa lo ka gaisa dikolo tse dingwe, lo ya Gaborone. Fa lo tlhotse lo tsaya sekgele.

In June, everyone in Serowe prepares for the big agricultural show held at the fair grounds. Usually, the Minister of Agriculture or a member of his staff opens the show. There are all kinds of events all day. Prizes are given for the best cattle, best cookery, and all kinds of exhibits from the local schools are displayed.

It is possible to see a film once a week in the village of Serowe. Occasionally, the Tshuma children have a treat and attend a film. The film is shown at Lady Khama Centre.

The Tshuma family is looking forward to seeing a real paved road in the village. The roads are in very bad condition and a plan is on to have a road right in the village very soon.

Swaneng Secondary School is about 9 kilometres away from the village and this is where the Tshuma children will attend if they pass standard seven* examinations. One often sees young boys and girls walking or cycling to Swaneng.

**Standard seven is like the Eleven-Plus examination which still survives in some parts of England.*

This article was written by Adelaide Maphanyane, who was training in 1974 to be an infants' teacher at Serowe Teacher Training College. We are most grateful to Sister Christina of the college for sending us this information, and have edited it only slightly.

Ka Seetebosigo, mongwe le mongwe mo Serowe o ipaakanyetsa Ditshupo tsa Temo le Leruo. Gona le dilo tse di diragalang letsatsi lotlhe. Dimpho di abelwa dikgomo tse dintle, batho ba ba itseng go apaya dijo tse di monate. Dilo tse di dirilweng kwa sekolong di a supiwa le tsone.

Go motlhofo go bona ditshwantsho gangwe ka beke mo Serowe. Ditshwantsho di supiwa kwa Lady Khama Centre.

Ba ga Tshuma ba solofetse go bona tsela e e siameng mo motseng. Ditsela di maswe thata.

Sekolo sa Swaneng se kanna dikilometara di le 9 go tswa kwa motseng, ke gona kwa ba ga Tshuma ba tla tsenang teng fa ba phasa setlhopha sa bosupa (7). O ka bona basimanyana le basetsana ba tsamayang ka dinao bangwe ba palame dibasekele ba ya Swaneng.

'My village' by Balebeng Motsewakgosi

My name is Balebeng Motsewakgosi and my home is at Molepolole which is 57 kilometres from Gaborone. My home is located on the southern side of the village and it is bounded by a hill called Kobokwe. Our yard (enclosure round our house) is fenced with green trees. In front of our house we have built a flower rockery to make it more attractive.

We are six in our family. I have four brothers and one sister. My mother is a widow, and she is cared for by my brothers. In our yard we have four rondavel houses and one square house which is made of zinc. We earn our living by ploughing, and we spend much time at the lands.

Each section of our village is divided up into a ward. Many young people are now helping older people to learn how to read and write. My sister is a helper in a night school.

We are fortunate to be near water. We try to grow vegetables. We try to help people in our ward who do not (cannot) plough for themselves. I like my village because people are willing to help others and have not forgotten our customs.

Balebeng Motsewakgosi was training to be an infants' teacher at Serowe Teacher Training College in 1974.

"MOTSE WAME"

KA BALEBENG MOTSEWAKGOSI

Leina lame ke Balebeng Motsewakgosi. Gaetsho ke kwa Molepolole. Go tswa Gaborone go ya Molepolole ke 57 km. Re agile ka fa borwa ba motse go bapa le legaga la ga Kobokwe. Fa pele ga ntlo go na le dithunya.

Bana re barataro (6). Ke na le bokgaitsadiake ba le bane (4) le nnake wa mosetsana. Mme ga a na manna, o tlhokomela bonnake sentle. Mo lapeng re na le matlo a le mane, le ntlo ya disenke. Re tshela ka go lema, re nna kwa masimong.

Motse wa rona o kgaogantswe ka dikgotla. Basha ba thusa bagolo go ithuta go bala le go kwala. Nkgonne o thusa kwa sekolong sa bosigo.

Re sego ka gore re nna gaufi le metsi. Re leka go lema merogo mo lapeng. Re thusa batho ba kgotla ya rona go lema merogo. Ke rata motse wa rona ka gore batho ba a thusana, ga ba latlhe meetlo ya bone.

'Village life'
by Hortencia Dintoe

My name is Hortencia Dintoe. I live in Botswana in the area of the Bamalete tribe in Ramoutsa in the eastern part of Botswana. This is a small village with two government schools and a mission school, six shops and a hospital.

We are poor. My parents are not educated. They earn their living by ploughing. If there is not enough rain, they both work for maize flour with which they are paid at an Ipelegeng Project which is self-help work. At the lands my people raise maize, sorghum, watermelon and sometimes beans.

Life at the cattle post is very different from life at the lands. At the cattle post there is rearing of cattle, sheep and goats. There is no ploughing carried on. Cattle and goats are milked for sour milk, cheese and butter. Many people at the cattle posts wear just simple animal skins.

In the evening after the cattle are in their kraal (enclosure) there is free time for games, songs and discussions on stock raising. Children are taught how to behave when they are with their elders.

Hortencia Dintoe was training to be an infants' teacher at Serowe Teacher Training College in 1974.

BOTSHELO BA LEGAE
KA HORTENCIA DINTOE

Leina lame ke Hortencia Dintoe. Ke nna mo Botswana mo kgaolong ya Balete mo Ramotswa. Ke motsana o o nang le dikolo tse pedi tsa molao le sa mission mabenkele a le 6 le sepatela.

Re humanegile thata batsadi bame ga ba a rutega, ba tshela ka temo. Fa pula e seyo batsadi bame ba berekela bopi ba phaletshe mo Ipelegeng. Kwa masimong batho ba lema mmidi, mabele, magapu ka nako nngwe dinawa.

Botshelo ba moraka bo farologanye thata le ba masimo, kwa morakeng ga go lengwe. Dikgomo le dipudi di a gangwa ka mashi go dirwa botoro, kase le madila. Bontsi ba batho kwa morakeng bo apara matlalo.

Maitsibowa fa dikgomo di sena go goroga ke nako ya metshameko, dikopelo le dipuisanyo ka ga kgodiso ya leruo. Bana ba rutwa boitshwaro fa ba na le bagolwane ba bone.

A budget of a family in Botswana

MR. POTLAKO'S BUDGET

People in the household	Mr Potlako His wife A son aged 7 A daughter aged 10
Land owned	None
Source of income	Mr Potlako has a paid job and earns £780 a year Mrs Potlako has a paid job and earns £260 a year
	Their total income £1040 a year

Annual expenditure

Both the children are at school: School fees and uniforms	£9.75
Clothing for the family	£390
Food for the family	£240
Payment for use of water and electricity	£117
Medical expenses	£ 23.40
Tax	£ 31.20
Wages	£ 93.60
Accounts on furniture and other items	£119.60

Total income	£1040
Total expenditure	£1024.55

So Mr and Mrs Potlako manage to save a little money each year.

Source: Mr Sandy Grant told us about this budget in 1974

Notes

1. The figures are not exact because in Botswana in 1974 people used Rands, not pounds. Now the pula is the Botswana currency.

2. The Potlako family are lucky to have a comfortable cash income - one which is about average for people living in the east of Botswana, where there are far more jobs than in the west or central part of the land.

DITSHENYEGELO TSA BA LOLWAPA MO BOTSWANA

DITSHENYEGELO TSA GA RRE POTLAKO

Ba lolwapa	Rra Potlako Mosadi wa gagwe Ngwana wa gagwe wa mosimane 7 Ngwana wa gagwe wa mosetsana 10
Tshimo	Ga ba na tshimo
Maduo	Rre Potlako o a bereka o amogela £780 ka ngwaga Mma Potlako o a bereka o amogela £260 ka ngwaga Madi a bone otlhe £1040 ka ngwaga

Tiriso ya madi

Bana botlhe ba tsena sekolo:

Madi a lekgetho le diaparo tsa sekolo	£ 9.75
Diaparo tsa ba lolwapa	£ 390
Dijo tsa ba lolwapa	£ 240
Metsi le motlakase	£ 117
Bongaka	£ 23.40
Lekgetho	£ 31.20
Tuelo	£ 93.60
Molato wa dilo tsa ntlo le tse dingwe	£ 119.60

Maduo	£1040
Ditshenyegelo	£1024.55

Rre le Mme Potlako ba kgona go boloka madi ngwaga le ngwaga

Tlhokomela

1. Dipalo ga di tlhomamisi ka gore mo Botswana ka 1974 batho ba ne ba dirisa diranta e seng diponto. Jaanong Pula ke madi a Botswana.

2. Ba ga Potlako ba sego ka ba na le maduo a itumedisang a e leng selekanyo sa batho ba ba nnang mo Botlhaba ba Botswana, kwa go nang le ditiro go feta bophirima ba lefatshe.

A budget of a family in Botswana

MR. RASEKHURUTSHE'S BUDGET

Head of the household	R. L. Rasekhurutshe He has two wives and therefore two homes (probably in the same enclosure)	
1. People in his first home	A wife A 42-year old daughter, who is unmarried and has no paid job. A 40-year old son, who has his own home and a paid job. The daughter has five children.	
Expenses of the first home	Annual secondary school fees for one of the daughter's five children (and cost of books and uniforms)	£97.50
	Annual primary school fees and cost of uniforms for two of the daughter's children (including uniforms)	£ 9.75
	Annual hospital fees for the family	£ 7.80
	Clothes for the family for a year	£84.50
	Food for the family and payment for use of water for a year	£92.30
	Tax	£ 1.95
2. People in his second home	A wife A 37-year old son, married with his own home and a paid job. A 28-year old daughter, who is married and independent. Four other children.	
Expenses of the second home	Primary school fees and cost of uniforms for two of the four young children	£ 9.75
	Annual hospital fees	£ 2.92
	Clothing for everyone for a year	£26.00
	Food for the family and payment for the use of water for a year	£59.80
Approximate total expenditure each year		£392.27

DITSHENYEGELO TSA GA RRE RASEKHURUTSHE

Tlhogo ya lolwapa	R.L. Rasekhurutshe O na le basadi ba babedi, jalo malapa a mabedi.	
1. Batho mo lolwapeng la ntlha	Mosadi Ngwana wa gagwe wa mosetsana wa dingwaga tse 42 yo o sa tswwang gape ga a bereke Ngwana wa mosimane wa dingwaga tse 40, o o nang le lolwapa lwa gagwe gape o a bereka. Ngwana wa gagwe wa mosetsana o na le bana ba ba tlhano.	
Ditshenyegelo tsa lolwapa la ntlha	Madi a sekolo a sekolo se segolwane ngwaga le ngwaga a ngwana o mongwe wa ba ba tlhano le madi a dibuka le diaparo tsa sekolo	£97.50
	Madi a ngwaga le ngwaga kwa sekolong se sepotlana le a diaparo tsa sekolo tsa bana ba babedi	£ 9.75
	Madi a sepatela ka ngwaga	£ 7.80
	Diaparo tsa ba lolwapa ka ngwaga	£ 84.50
	Dijo tsa ba lolwapa le tuelo ya metsi ka ngwaga	£ 92.30
	Lekgetho	£ 1.95
2. Lolwapa la gagwe labobedi	Mosadi wa gagwe Ngwana wa mosimane, o na le dingwaga di le 37. O na le motse gape o a bereka. Ngwana wa mosetsana, o na le dingwaga di le 28, o nyetswe o na le bana ba le bane.	
Ditshenyegelo tsa lolwapa la bobedi	Lekgetho la bana ba babedi le diaparo tsa bana ba sekolo ngwaga le ngwaga la bana ba ngwana wa gagwe, ba babedi	£ 9.75
	Madi a sepatela ngwaga le ngwaga ke	£ 2.92
	Diaparo tsa ba lolwapa ngwaga le ngwaga ke	£ 26.00
	Madi a metsi	£ 59.80
Ditshenyegelo tsa ngwaga le ngwaga e ka nna		£392.27

Mr. Rasekhurutshe's property

1.	A piece of land yielding about 5 bags beans, cash value about	£26.00
	10 bags sorghum, cash value about	£19.50
	5 bags maize, cash value about	£ 9.75

2. Sale of 5 cattle estimated at £260 a year
   Sale of 10 goats estimated at £45.50 a year

Mr. Rasekhurutshe's annual income about £360.75

Summary

Mr Rasekhurutshe does not save anything. Instead his two sons sometimes help to make up the difference between what he has to spend and what he possesses.

Source: *Mr Sandy Grant told us about this budget in 1974*

Notes

1. The figures are not exact, because in 1974 in Botswana people used Rands, instead of pounds. Now the Botswana currency is the pula.

2. It is now very unusual for men in Botswana to have more than one wife, but polygamy was more common when Mr Rasekhurutshe was a young man.

3. Mr Rasekhurutshe, who almost certainly lives in the eastern part of Botswana, is lucky to be able to sell his crops and cattle to pay his bills. People living in the east of the country are generally better off than those in the desert, because there is a market for crops in the big villages and the abattoir (for slaughtering cattle) is in the east of the country at Lobatse.

Tshimo ya ga rre Rasekhurutshe

1.	Tshimo ya gagwe e mo neela dikgetse tse tlhano tsa dinawa	26.00
	dikgetse tse lesome tsa mabele	19.50
	dikgetse tse tlhano tsa mmidi	9.75
2.	Thekiso ya dikgomo tse tlhano ka ngwaga	260.00
	Thekiso ya dipodi tse lesome ka ngwaga	45.50
	Madi a rre Rasekhurutshe a a dirang ka ngwaga e ka nna	360.75

Tigelo

Rre Rasekhurutshe ga a boloke. Boemong, bana ba gagwe ba basimane ba thusa go dira pharologanyo ya go dirisa se a se ruileng.

Tlhokomela

1. Dipalo ga di tlhomamisi, ka gore ka 1974 mo Botswana batho ba ne ne ba dirisa diranta e seng diponto. Jaanong Pula ke madi a Botswana.

2. Gompieno ga go a tlwaelega gore banna mo Botswana ba nne le basadi ba le babedi. Go nyala lefufa go ne go atile fa rre Rasekhurutshe e ne e le lekolwane.

3. Rre Rasekhurutshe, yo o neng a nna kwa botlhaba ba Botswana, o ne a le sego go kgona go rekisa mabele, dinawa le mmidi le dikgomo go duela melato ya gagwe Batho ba ba nnang kwa botlhaba ba Botswana ba botoko gona le ba ba nnang kwa sekakang, ka gore go na le mmaraka kwa go rekisiwang mabele dinawa mmidi kwa metseng e metona le kwa matlhabelona a a leng botlhaba ba lefatshe kwa Lobatse.

A short history of Botswana 1800-1966

A slightly amended version of a paper issued by the Botswana High Commission.

The ancestors of the Batswana moved into the country now called Botswana during the last 1000 years. There are some fine remains of stonebuilt forts and towns in Botswana, just as there are at Zimbabwe and elsewhere in present-day Rhodesia.

The Batswana of Botswana are distant relatives and speak a language close to that of the Sotho-speaking peoples who now live in Lesotho and South Africa. The Batswana of Botswana are also related to Batswana who remained in what are now the Cape Province and Transvaal of South Africa when present-day Botswana was being occupied.

The South African Batswana are now being forced into a fragmented and economically unviable "Bantu homeland" under the apartheid policy of South Africa (see also films list).

Recent history

The ancestors of the largest Botswana tribes are said to have been ruled in the mid-sixteenth century by a chief called Masilo. He had three sons, Kwena, Ngwato and Ngwaketse, who named these tribes after themselves.

At the beginning of the nineteenth century, Botswana was invaded by the Matabele, or more correctly, the Amandebele, who were offshoots of the Zulus and spoke a dialect of Zulu.

The Amandebele defeated all the Batswana chiefs except for Sekgoma, chief of the Bamangwato, who succeeded in driving the Amandebele out in 1840. At the same time the latter were defeated by the Boers, decided to move farther north, and settle in what is now called Matabeleland,or western Rhodesia.

Khama the Great

Khama III, the son of Sekgoma, became chief of the Bamangwato in 1875, and earned for himself the title "Khama the Great". He formed a small but well trained army for the protection of his people again the Amandebele. He co-operated with Christian missionaries in the country and was himself baptised. He helped missionary schools and prohibited alcohol in his country.

Because he was a good diplomat, Khama succeeded in getting British protection without having to lose his land. He died in 1923.

The British protect Bechuanaland *(as they called Botswana)*

In the late 1800's, the Boer settlers moving into the Transvaal proved to be a threat to the Batswana, and the tribes lived in continual fear of raiding parties from the Transvaal. In 1884, British troops arrived to aid the Batswana against the Boers and the following year Britain declared Bechuanaland to be a British protectorate. The Boers by this time had managed to occupy most of the fertile areas of Botswana, and as a result the protectorate's southern border was shifted northwards.

HISTORY YA BOTSWANA KA 1800-1966

Bagolwane ba Batswana ba fudugetse mo lefatsheng le jaanong le bidiwang Botswana, mo dingwageng tse di 1000 tse di fetileng. Gona le meago e e agilweng ka mantswe mo ditoropong tsa Botswana, jaaka kwa Zimbabwe le gongwe mo Rhodesia gompieno.

Batswana ba Botswana ba masika a a kgakala gape ba bua puo e e sebapi le ya Basotho, ba jaanong ba nnang kwa Lesotho le South Africa. Batswana ba Botswana ba masika le Batswana ba ba setseng kwa jaanong e leng Cape Province le Transvaal ya South Africa, fa Botswana e ne e gapilwe.

Batswana ba South Africa gompieno ba gatelelwa mo kgaoganong ya mafatshe a a humanegileng, ka fa tlase ga tlhaolele ya letso le mmala ya Afrika Borwa.

HISTORY YA GOMPIENO

Bagolwane ba merafe e metona, ba ne ba buswa ke kgosi e bidiwa Masilo. One a na le basimane ba le bararo KWENA, NGWATO, le NGWAKETSE, o a reileng merafe maina morago ga bone.

Kwa tshimologong ya 1900, Botswana e ne ya lalediwa ke Matebele a a neng e le matlhogelwa a Mazulu gape ba bua puo ya Mazulu.

Matebele a fentse dikgosi tsotlhe kwantle ga Sekgoma, kgosi ya Bangwato, o ile a kgona go ntsha Matebele ka 1840. Ke yone nako eo ba ileng ba fennawa ke Maburu, ba leba kwa Bokone, ba tlhoma kwa Matebeleland kana bophirima ba Rhodesia.

KHAMA O MOGOLO

Khama wa boraro, ngwana wa ga Sekgoma o ntse kgosi ya Bangwato ka 1875, o ne a bopa setlhopha se se nnye sa masole a a tilleng go sireletsa batho ba gagwe le Matebele. O ne a dirisanya le baruti, o ne a kolobediwa, o ne a thusa baruti go aga dikolo gape a fedisa bojalwa mo lefatsheng la gagwe.

Ka e ne e le Moemedi wa mmuso o mogolo, Khama o kgonne go bona tshireletso mo Ma-British kwa ntle ga go latlhegelwa ke lefatshe la gagwe. O sule ka 1923.

MA-BRITISH A SIRELETSA BECHUANALAND (jaaka ba ne ba bitsa Botswana)

Go ya bofelong ba 1800, Maburu a tsena mo Transvaal ba supa fa ba le kotsi go Batswana, merafe yotlhe ya tshelela mo poifong ka ntlha ya dinokwane tse di neng di tswa Transvaal. Ka 1884 mophato wa Ma-British wa goroga go tla go thusa Batswana kgatlhanong le Maburu, ngwaga e e latelang, Britain ya naya Bechuanaland tshireletso. Ka nako e, Maburu a kgonne go aga mo mafelong a a humileng a Batswana ka ntlha ya tshireletso e, molelwane o ne wa sutelela kwa bokone.

British colonial rule

The British showed very little interest in Bechuanaland and after 10 years of governing it, were prepared to hand over its administration to Cecil John Rhodes and his British South Africa Company, which occupied what is now Rhodesia. Rhodes had visions of a British Empire stretching from Cape Town to Cairo, and wanted to have Bechuanaland also incorporated in his scheme. In protest, Khama III, with two other chiefs, went to London in 1895, for consultations aimed at getting a treaty securing Bechuanaland's status as a British Protectorate and giving chiefs the right to maintain their original position and powers. As a compromise, the chiefs had to give land for the railway line that Rhodes wanted to build through Botswana up to Rhodesia.

South Africa

Another threat to Bechuanaland was the Union of South Africa, which had been established as a result of the passing of a British Act of Parliament in 1909. South Africa wanted Bechuanaland also to join the Union. The Batswana chiefs had made it clear that they were opposed to joining, but despite their wishes, the British Act had provided for the possibility of including Bechuanaland in South Africa. This threat was not removed until 1960 when South Africa left the British Commonwealth.

Until 1965, Bechuanaland had its capital in Mafeking within South Africa. After that year the administration was moved to Gaborone which has since become the capital.

But from 1948 the British gradually gave up the idea of Bechuanaland becoming part of South Africa, because during that year, the National Party in South Africa had taken power and had in its programme the policy of apartheid. It therefore became difficult for Britain to hand over Bechuanaland to South Africa, for fear of international criticism.

The colonial administration

The main reason behind Britain's lack of interest in developing Bechuanaland was that the Colonial power was under the impression that Bechuanaland was going to be part of South Africa. Consequently very few Batswana were trained in administration or in any other skills.

Bechuanaland was divided into eight tribal districts, each ruled by a chief who would be under a district chief. The latter was responsible to the British Governor who actually wielded power.

In 1920 the Native Advisory Council, later called the African Advisory Council, was formed. The council consisted of eight chiefs, some of their closest advisers, seven Britons and some members representing people who did not belong to the eight main tribes. The council sat for a meeting once a year and could only work in an advisory capacity.

Developments after the Second World War

Bechuanaland was deeply involved in the second world war, fighting for Britain and its allies. 10,000 men were sent to the war front. Participation in the war stimulated political consciousness in the people, who wanted more administrative power in their own country. But it was not until 1961 that a new constitution gave Batswana limited legislative powers in a legislative council.

PUSO YA GA MMAMOSADINYANA

Ma-British a supile kgatlhego e nnye mo Bechuanaland, morago ga dingwaga di le lesome ba ntse ba e busa, ba ne ba ikemisetsa go neela mmuso wa yone go Cecil John Rhodes, le mophato wa gagwe wa British South Africa, ba jaanong ba nnang kwa Rhodesia. Rhodes o ne a nna le ditoro, gore British Empire e tla namalela go tswa Cape Town go ya Cairo, gape le Botswana e tla akaretsega mo teng. Mo kganong ya bone, Khama wa boraro le dikgosi tse dingwe tse pedi ba ya London ka 1895, ka kgakololano ya go bona kgolagano ya tshireletso ya Botswana, jaaka tshireletso ya Ma-British e naya dikgosi thata ya go tlhokomela seemo se e leng sa nnete le bogosi. Ka tumalano, dikgosi tsa tshwanela go fa Rhodes naga ya gore a age seporo se se ralalang Botswana go ya Rhodesia.

SOUTH AFRICA

Popo e nngwe ya Bechuanaland e ne e le ya Union ya South Africa, e e neng ya tlhomiwa morago ga gore go dirisiwe British Act ya Parliament ka 1909. South Africa e ne e batla gore Bechuanaland le yone e kopane le Union. Dikgosi tsa Bechuanaland di tlhalositse sentle gore ke eng di gana go kopana le yone, mme ba gana topo ya bone, molao wa Se-British o neile tetlelelo ya go kopanya Bechuanaland le South Africa. Popo e, ga e a kaya tloswa go fitlhelela ka 1960, fa South Africa e tlogela British Commonwealth.

Go fitlhela ka 1965 Bechuanaland ya nna le motse mogolo mo Mafikeng mo South Africa. Morago ga ngwaga o, Mmuso wa fudugela kwa Gaborone e e sa leng e nna toropo kgolo.

Mme go tloga 1948, Ma-British ka bonya ya nyatsa mogopolo wa gore Bechuanaland e nne bontlha bongwe ba South Africa, ka gore ka ngwaga o o, National Party kwa South Africa e ne e tsere puso, gape e ne dirisa tlhaolele ya letso le mmala. Jalo go ne ga nna thata gore Britain e neye South Africa Bechuanaland, ka ntlha ya poifo ya tlhaolele.

PUSO YA MA-BRITISH

Lobaka lo logolo lo lo neng lo dira gore Britain e seke ya nna le kgatlhego e tona ya go tlhabolola Bechuanaland ke gore Colonial Power e ne e le ka fa tlase ga tlhaloganyo ya gore Bechuanaland e tla nna bontlha bongwe ba South Africa. Pheletsong Batswana ba sekae ba rutwa tirelo ya mmuso kana ditiro tse dingwe.

Bechuanaland e ne ya kgaogannwa ka kgaolo morafe (tribal district) di le robedi, nngwe le nngwe e buswa ke kgosi, e e tla nnang ka fa tlase ga kgosi ya kgaolo. Morago e ne ya nna maikarabelo a goromente wa Ma-British o o neng o kagtikanya puso.

The selection of council members was very discriminatory. Of the 34 members of the council, only 10 were Batswana and 10 Europeans, despite the fact that the latter formed less than one per cent of the country's population. The rest of the members were colonial officers or persons selected by the colonial administration. The Batswana protested against the Council and asked for independence for Bechuanaland.

Independence

In March 1965, Bechuanaland was granted internal self-government, following a general election based on universal adult suffrage. Botswana became an independent Republic on September 30th 1966.

Ka 1920 Native Council, morago ya bidiwa African Advisory Council. Kopano e e tlhakaneng le dikgosi di le robedi, bangwe le bagakolodi ba bone ba boikanyego, Ma-British a le supa le bangwe ba baemedi-batho ba e seng bangwe ba merafe e e robedi. Council ya kopana gangwe mo ngwageng.

TLHABOLOLO MORAGO GA NTWA YA BOBEDI YA LEFATSHE

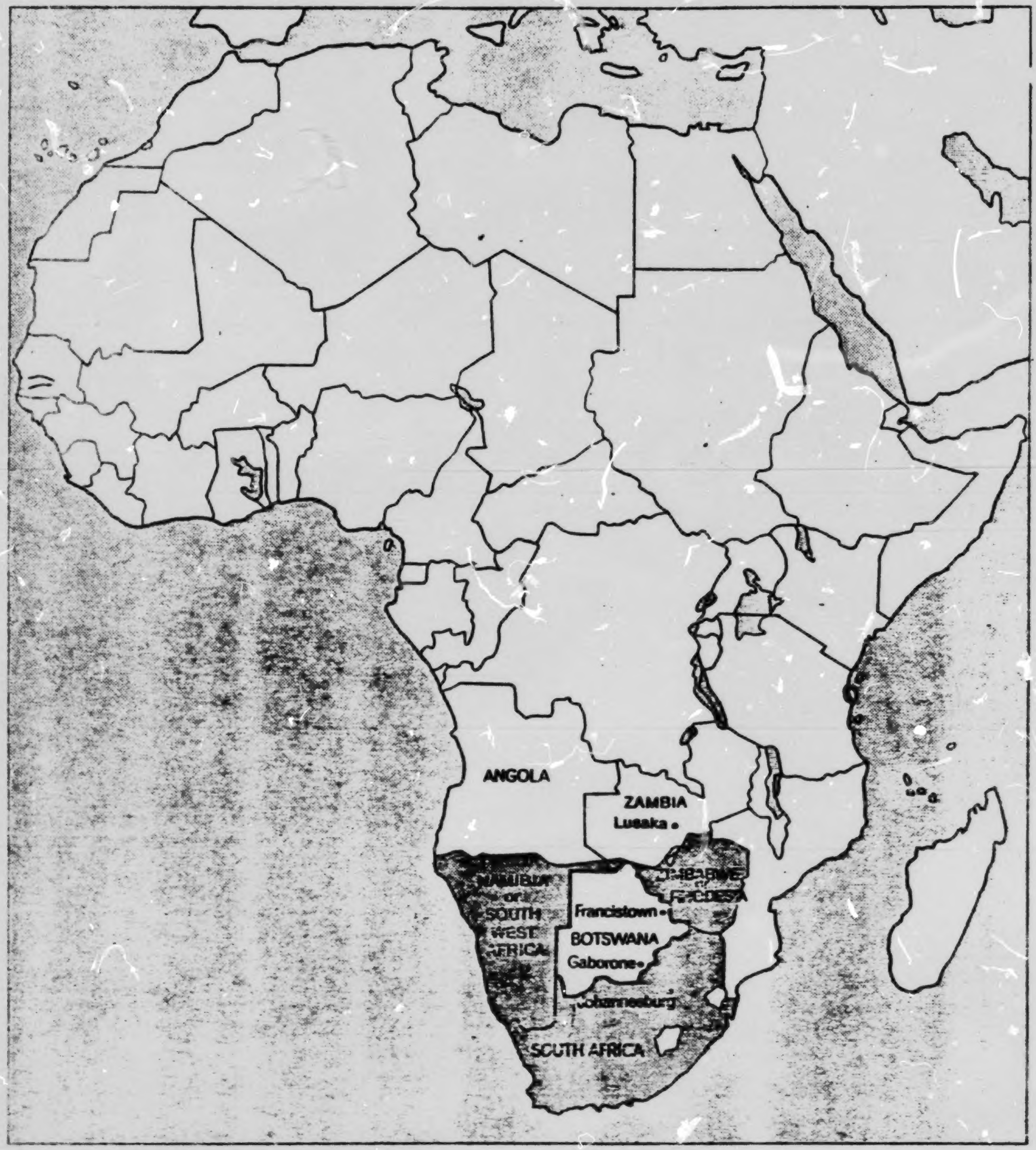
Bechuanaland e ne e amiwa thata ke ntwa ya bobedi ya lefatshe, ba lwela Britain. Banna ba le 10,000 ba ne ba romelwa kwa ntweng, ba tlhotlheletsa patiko ya polotiki mo bathung, ba ba batlang bogosi bo bo tlhomaneng mo lefatsheng a bone. Mme e ne ya seka ya nna pele ga 1961 fa puso e ncha e naya Batswana bogosi ka molao wa tlhomamo.

Ditlhopha tsa maloko a dikopano di ne di farologanye thata, le tsa maloko a le 34, 10 e ne e le Batswana, 10 e ne e le Makgoa. Batswana ba kopa Boipusoba Bechuanaland.

BOIPUSO

Ka March 1965, Bechuanaland e ne ya neelwa Boipuso ba yone, ga latela ditlhopho, tse mongwe le mongwe a neng a letlelelwa go tlhopha. Botswana e tsere Boipuso bo bo tlhomameng ka di 30 tsa September 1966.

BOTSWANA AND ITS NEIGHBOURS

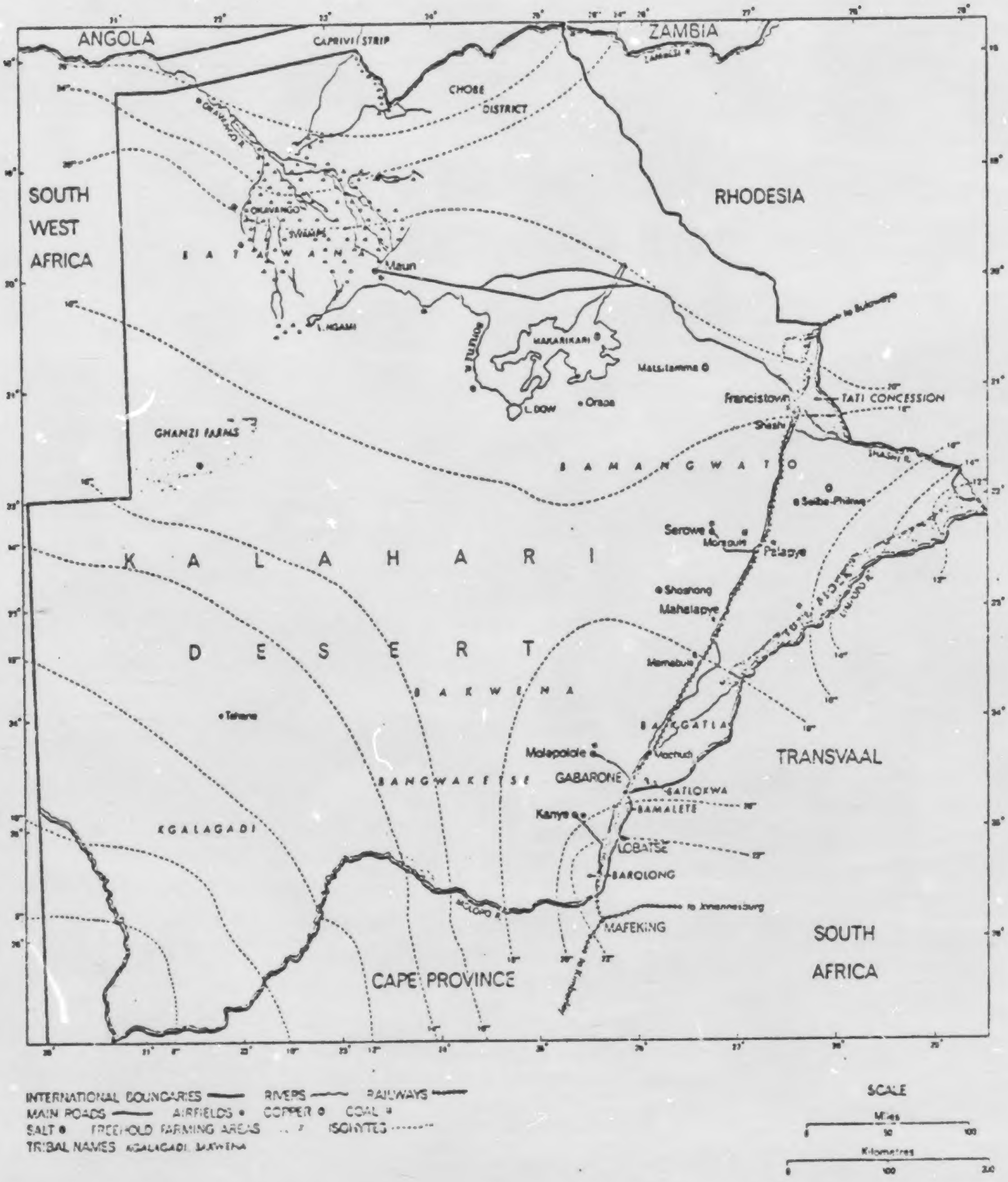

ANGOLA
ZAMBIA
Lusaka
NAMIBIA or SOUTH WEST AFRICA
ZIMBABWE or RHODESIA
Francistown
BOTSWANA
Gaborone
Johannesburg
SOUTH AFRICA

HOW TO TRAVEL TO THE KGATLENG DISTRICT FROM LONDON

You would need to fly from London to Lusaka, the capital of Zambia. Then you would take a plane to Francistown, and travel by train southwards to Mosomane, Mpepi or Pilane.

▨ Countries in Southern Africa not under majority rule in mid 1977

BOTSWANA


ANGOLA
ZAMBIA
CAPRIVI STRIP
CHOBE DISTRICT
RHODESIA
SOUTH WEST AFRICA
OKAVANGO
SWAMPS
BATAWANA
Maun
L. NGAMI
MAKARIKARI
Matsitamma
L. DOW
Orapa
Francistown
TATI CONCESSION
Shashi
GHANZI FARMS
BAMANGWATO
Selebe-Phikwe
Serowe
Moraoule
Palapye
KALAHARI DESERT
Shoshong
Mahalapye
Mamabule
BAKWENA
Tshane
BAKGATLA
Molepolole
Mochudi
GABARONE
TRANSVAAL
BANGWAKETSE
BATLOKWA
BAMALETE
Kanye
KGALAGADI
LOBATSE
BAROLONG
MOLOPO R.
to Johannesburg
MAFEKING
SOUTH AFRICA
CAPE PROVINCE
INTERNATIONAL BOUNDARIES
RIVERS
RAILWAYS
MAIN ROADS
AIRFIELDS
COPPER
COAL
SALT
FREEHOLD FARMING AREAS
ISOHYTES
TRIBAL NAMES KGALAGADI BAKWENA
SCALE
Miles
0
50
100
Kilometres
0
100
200

Botswana 2 Photo: Crown Copyright

OXFAM

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Botswana 5 Photo: Sandy Grant

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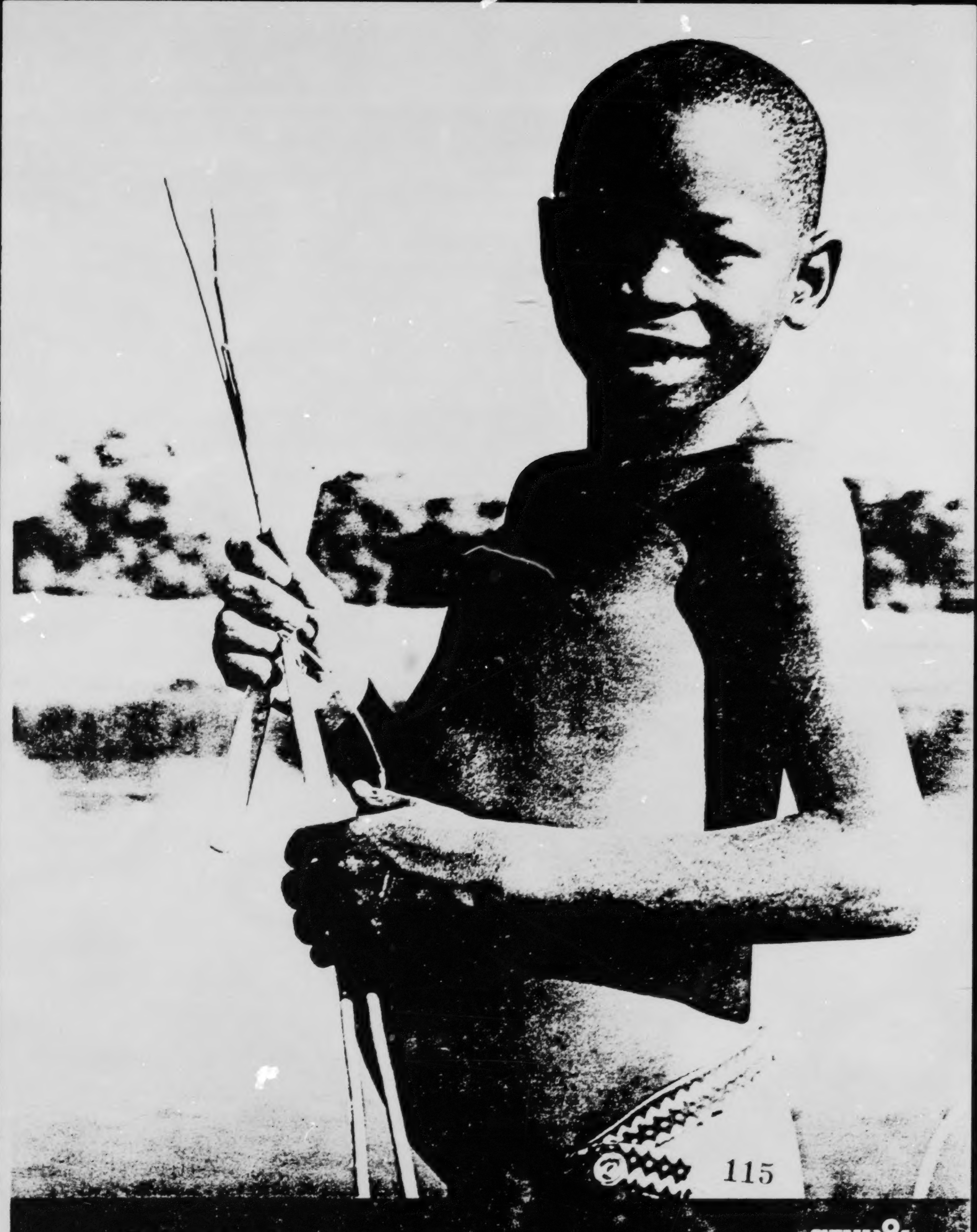

Botswana 4 Photo: Crown Copyright

Botswana 3 Photo: Crown Copyright

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Botswana 6 Photo: Sandy Grant

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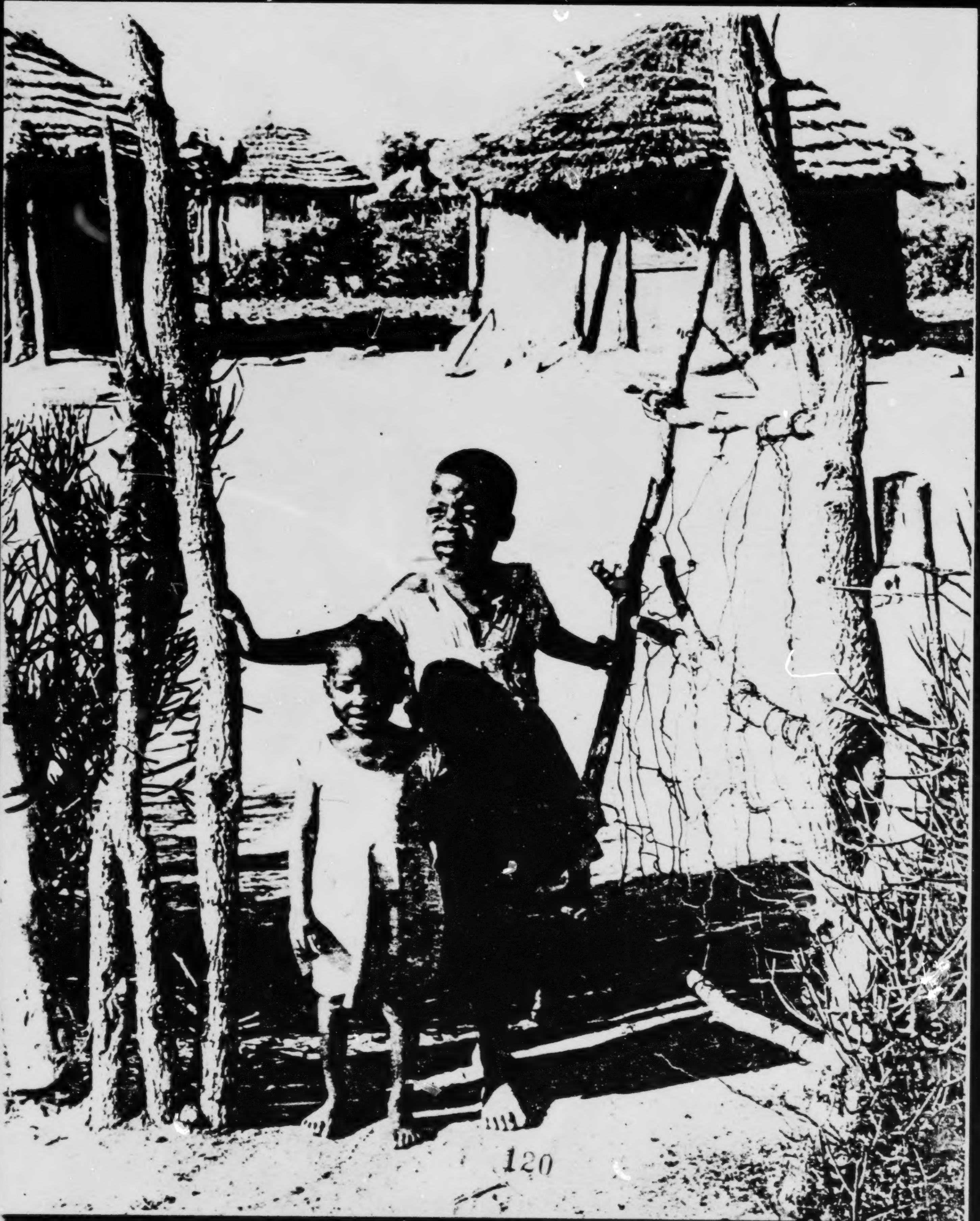

Botswana 7

Photo: Crown Copyright

OXFAM

Botswana 10 Photo: Crown Copyright

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OXFAM

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Botswana 1 Photo: Oxfam. Peter Keen

Botswana 8 Photo: Crown Copyright

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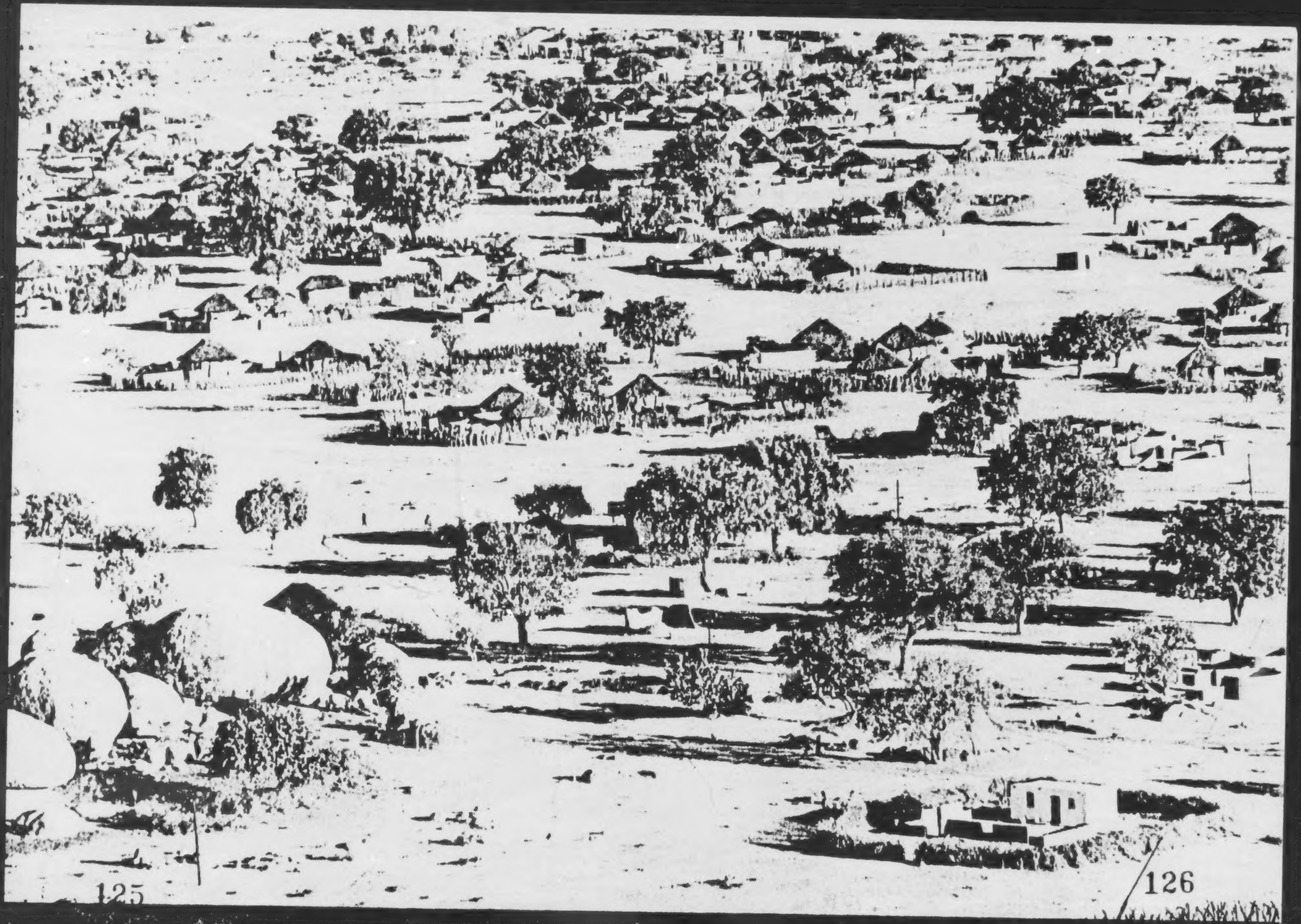


Botswana 9 Photo: Sandy Grant

OXFAM

Botswana 11 [illegible]

Botswana 12 Photo: Crown Copyright

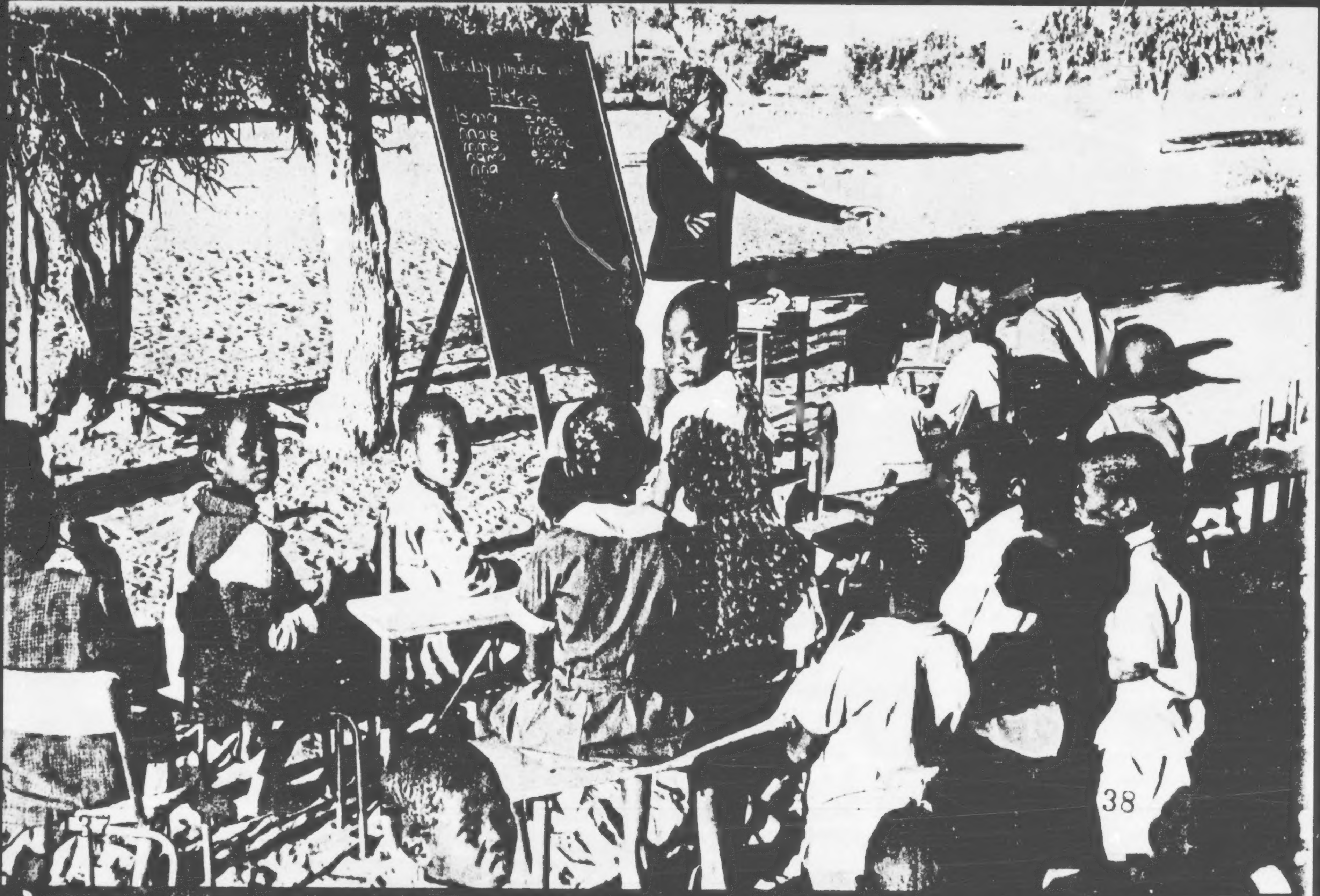
OXFAM

Botswana 14 Photo: Oxfam, Ray Parnell

Botswana 15 Photo: Crown Copyright

OXFAM

Botswana 16 Photo: Oxfam. Peter Keen



Botswana 17 Photo: Sandy Grant

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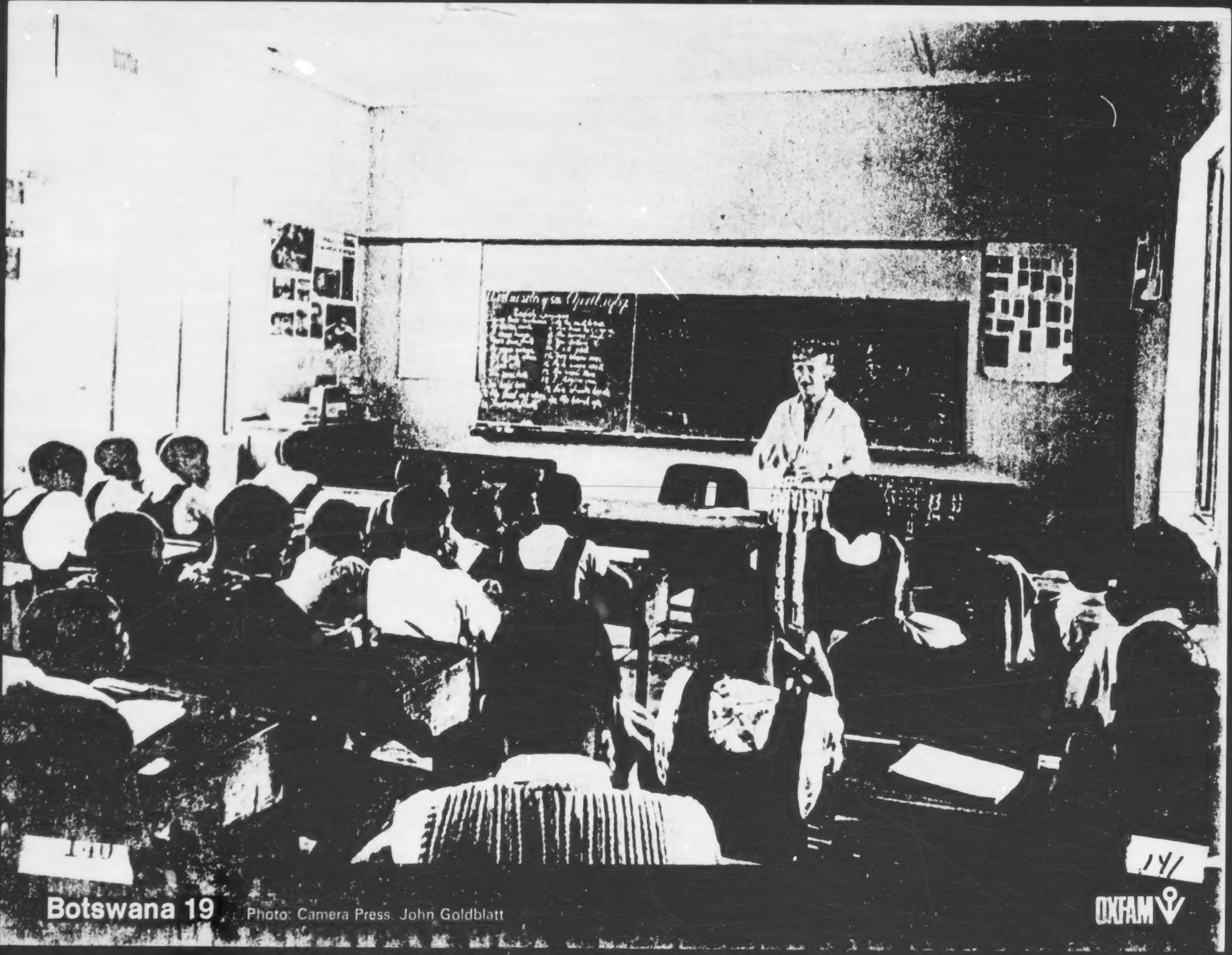
Botswana 18 Photo: Camera Press, John Goldblatt



Botswana 19 Photo: Camera Press. John Goldblatt

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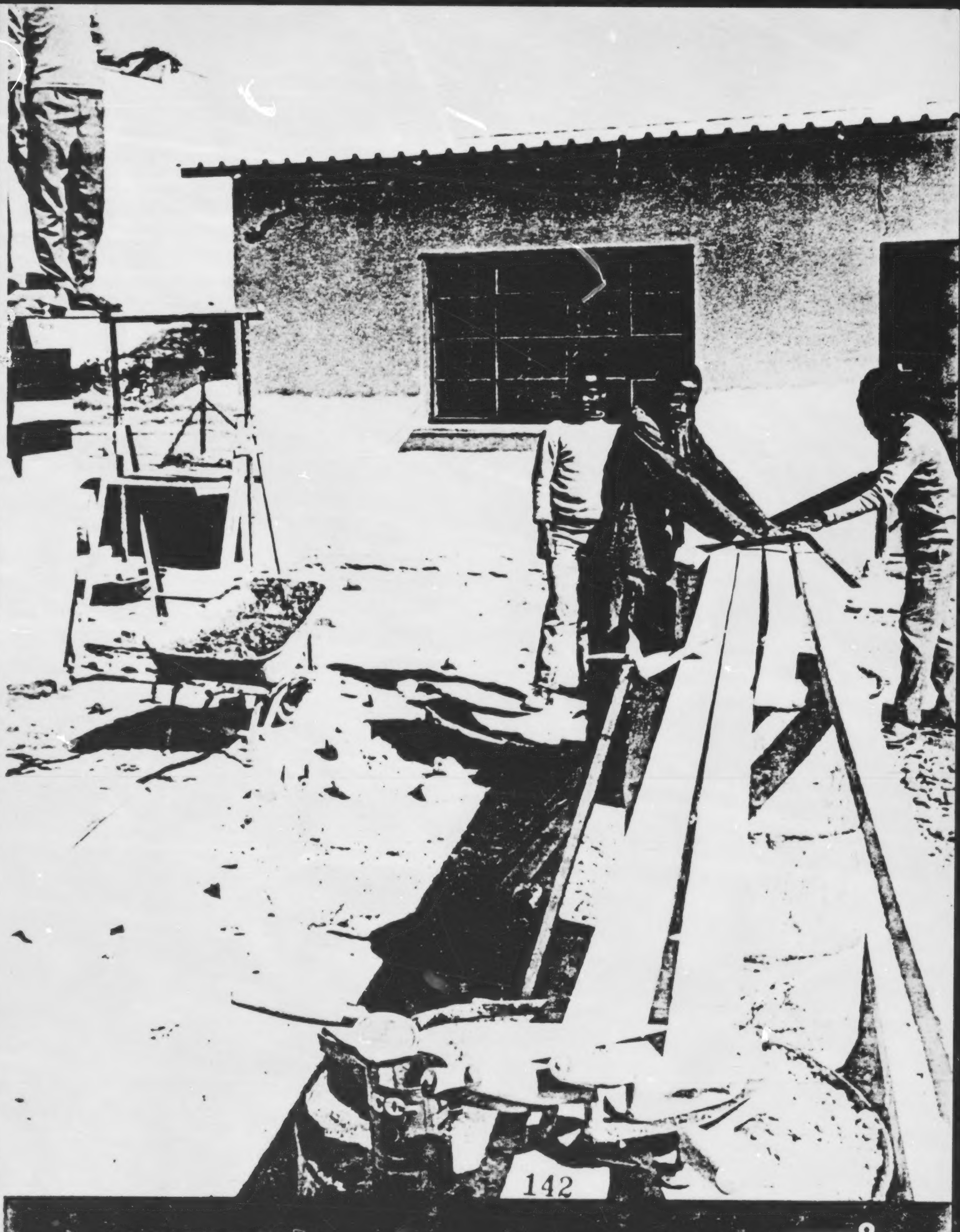

Botswana 20 Photo: Sandy Grant

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Botswana 21 Photo: Crown Copyright

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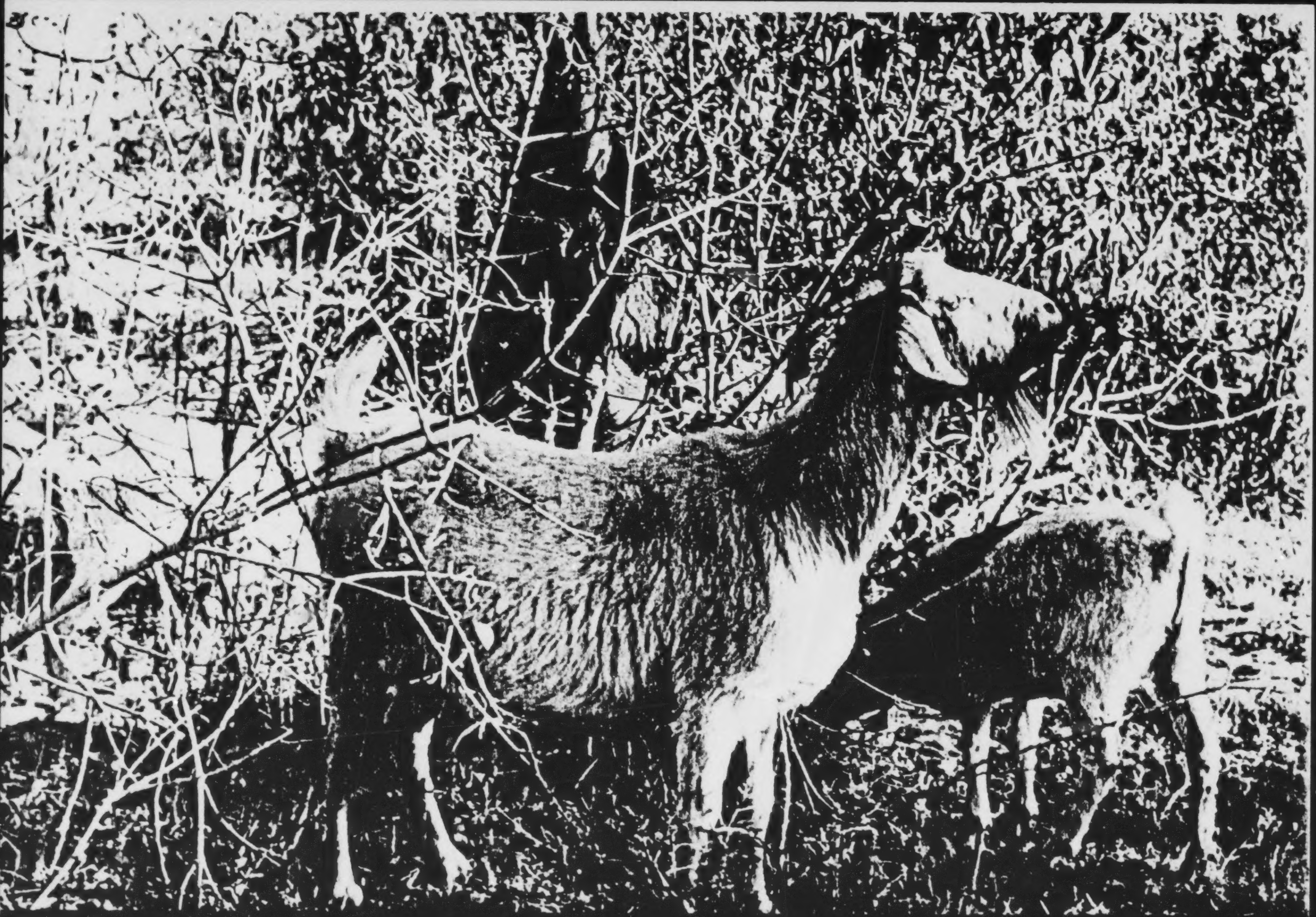

Botswana 22 Photo: Oxfam. Ray Parnell

OXFAM

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Botswana 23 Photo: Oxfam. Ray Parnell

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Botswana 24 Photo: Crown Copyright

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Botswana 25 Photo: Camera Press. John Goldblatt

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Botswana 26 Photo: Crown Copyright

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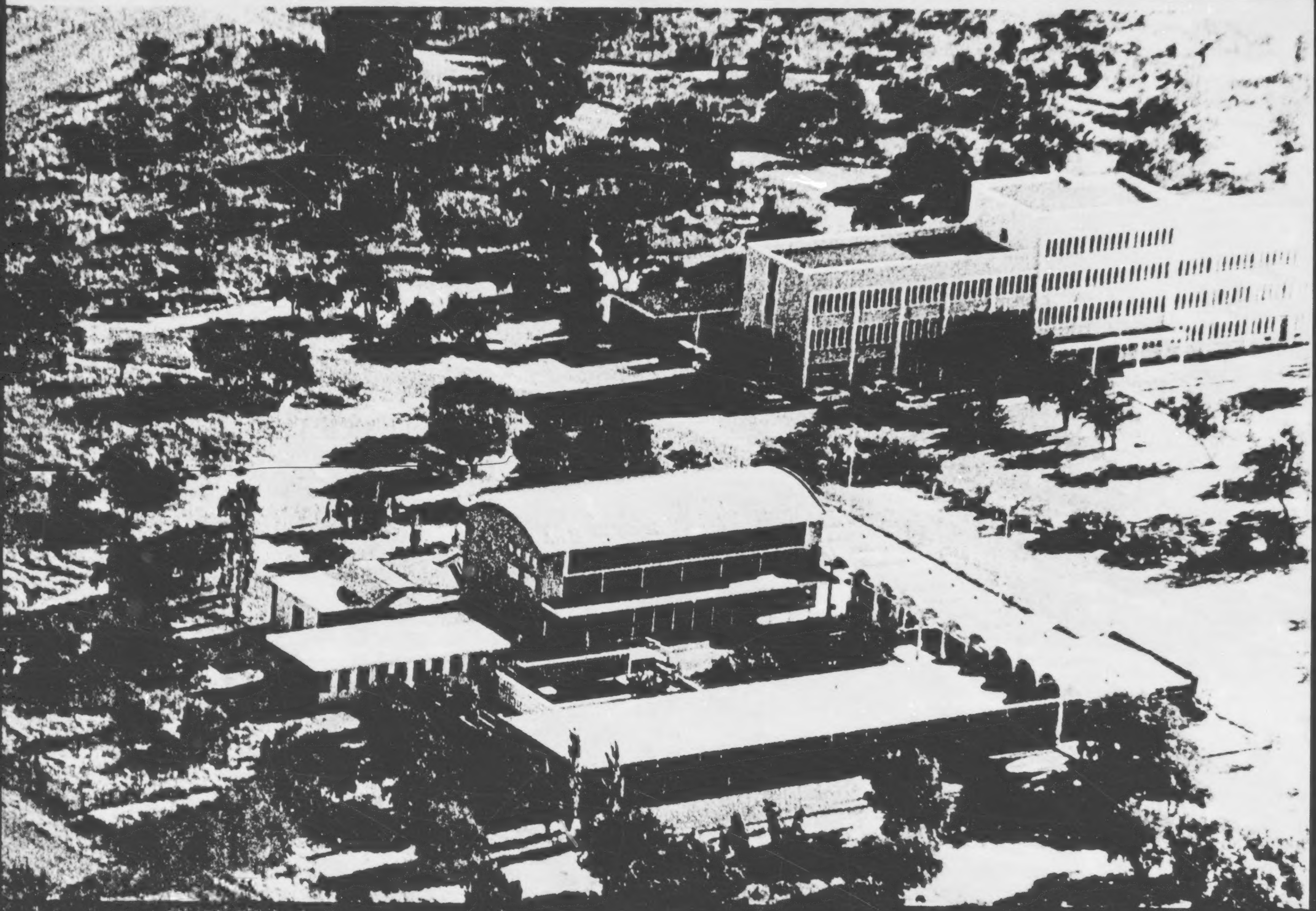
Botswana 27 Photo: Anglo-American Corporation

OXFAM



Botswana 28 Photo: Sandy Grant

OXFAM

BOTSWANA

Captions to accompany the photos in the Botswana wallet

A note on words used: The country is Botswana (Boo-tswah-na).

A citizen of the country is a Motswana.

Two or more citizens are Batswana, a word which also applies to the black people who form the vast majority of the country's inhabitants.

Most people in Botswana speak Setswana at home. English is the official language.

There are various peoples (tribes) of black people living in Botswana: Bakgatla, Bamangwato, etc. Together they make up the total nation of Batswana.

1 The Moketedi family sit outside their home at Ramoutsa. Ramoutsa is about halfway between Lobatse and Gaborone in south-east Botswana. (See map.) Grandmother sits next to Grandfather; the younger woman is probably their son's wife, and she has her children with her.

Notice the length of the women's skirts; married Batswana women are supposed to cover their knees.

2 A lady from south-east Botswana. She wears a scarf because every respectable married woman was traditionally supposed to cover her head. (Nowadays not all of them do so.) In a hot country it is a sensible custom to cover the head, for the cloth protects it from the sun. Most people in Botswana now wear underclothes.

Batswana babies are born pink and get darker as they get older. It is usual for mothers and little girls to carry the babies on their backs almost all the time, even when they are working at home and in the fields. The baby will almost certainly be wrapped in a blanket or shawl which will be tied tightly round the mother.

Mothers in Botswana usually breast-feed their babies for about two years. In the poorer families of Botswana (as in many other developing countries) a baby whose mother cannot breast-feed it at the beginning is very likely to die. This is because most people cannot afford to buy or cannot obtain the alternative kinds of baby foods that are available in rich countries. Also illiterate mothers may not understand how to dilute or use the baby foods and the babies may get too little or too much food as a result.

TLHALOSO YA DITSHWANTSHO Bukeng E.

Tiriso ya mafoka a

Lefatshe ke Botswana.

Moagi wa Botswana ke Motswana.

Ba le babedi kana go feta ke Batswana, lefoko le le raya banni ba Botswana.

Bontsi ba batho mo Botswana ba bua Setswana kwa gae. Sekgoa ke puo ya barutegi.

Gona le merafe e e farologanyeng ya bantsho ba ba nnang mo Botswana: Bakgatla, Bamangwato, jalo-jalo. Botlhe ba dira morafe wa Batswana.

1 Ba lolwapa lwa ga Moketedi ba ntse kwantle mo lapeng la bone kwa Ramotswa. Motse wa Ramotswa o kanna fa gare ga Lobatse le Gaborone kwa borwa-botlhaba ba Botswana. Mosadi-mogolo o ntse go bapa monnamogolo; mosadi o mosha e kanna mogatsa ngwana wa bone. O na le bana ba gagwe.

2 Mosadi yo o tswang borwa-botlhaba ba Botswana. O rwala tukwi ka gore mosadi mongwe le mongwe yo o nyetsweng gape a tlotlega ka moetlo o ne a tshwanetse go khurumetsa tlhogo ya gagwe. (Gompieno ga se ba bantsi ba ba dirang jalo) Mo lefatsheng le le molelo go tlhokafala go rwala sengwe go ithibeletsa letsatsi mo tlhogong. Bontsi ba batho mo Botswana ba apara diaparo tsa ka kwa teng.

Masea a Batswana a tsholwa a le masetlha fa ba gola ba a ntshofala. Gantsi go belega bana ke tiro ya basadi le basetsana le fa ba bereka kwa masimong. Bana ba belegwa ka kobo e e bofelelwang mo lethekeng mo go mmaagwe.

Gantsi basadi mo Botswana ba anyisa bana ba bone dingwaga tse pedi. Mo malapeng a a humanegileng a Botswana (jaaka mo mafatsheng a mantsi a a tlhabologang) ngwana o o sa anyeng go tloga o kanna a tlhokafala, ka gore batho ba le bantsi ga ba kgone go reka dijo tsa bana tse di leng mo mafatsheng a a humileng. Gape basadi ba ba sa rutegang ba ka nna ba seka ba tlhaloganya go tlhaolosa dijo tsa bana gape ba ka fa bana go le gonnye kana go feta tekanyo.

3 Many boys in Botswana spend part of their childhood looking after their family's cattle. (See also paper in this wallet on cattle herding.) This photo was taken at a watering place at Setekwana on the edge of the Kalahari Desert.

4 In their spare time, boys in Botswana enjoy hunting for small animals in the countryside. This photo was taken by the Thamalakane river in North-west Botswana.

The traditional dress for girls in Botswana was a skirt of deerskin or fibre and boys used to wear a loincloth made either of animal skin or of their father's old shirt. This form of dress was worn by some people who are now middle-aged when they were young, but it is seldom worn now except in very remote areas.

5 Children in Botswana enjoy singing and playing with musical instruments. Sometimes they play a small instrument called a hand-piano in English, which makes a tinkling sound. Sometimes they make their own instruments, like the one in the picture. This one sounds like a guitar.

6 Women and girls fetching water from a bore hole in Mochudi (Mo-choo-dee), the main town in the Kgatleng District. The lady wearing a pullover with a stripe is called Sarah. Very few homes in Botswana have running water, so someone has to fetch it from a well, a bore hole, or another source; this is a job which is usually done by women and girls. They may have to walk as far as 3.5 km from their homes to the well and back again. When this photo was taken in November 1970, each person in the area only used about 9 litres of water a day. In the U.K., people who have piped water in their homes use about 150 litres a day.

Girls in Botswana help their mothers in the house, and they collect firewood for their families too.

7 These children, whose parents are quite poor, are standing at the gate to their home. Most people in Botswana live in homesteads like this one. Inside the fence there is an open space and several round huts made of dried mud with thatched roofs. The number of huts will depend partly on the size of the family and partly on how well off they are. Nowadays there are quite a few homes which are rectangular too.

In one house, the parents sleep and the children sleep in the other. The women cook in the open space, but if it is raining they cook indoors. People wash in the homesteads. In towns or villages, people use a pit toilet. But in the big villages, some people have flush toilets.

The traditional houses may look very humble, but if you compare them with the housing of many people in the U.K., they appear much more desirable. Tenure is secure; these people will not be evicted from their homes because a lease has run out. There is plenty of space for children to play safely. There are no cars, glass or stairways which could be a cause of accidents. The houses are cool in hot weather and dry in wet weather; they are quiet because there is so little traffic and because there are no telephones. It is true that the houses have no bathrooms, but many homes in England still have no bathrooms either. But it is not uncommon for children to fall into the open fires and get badly burned.

TLHALOSO YA DITSHWANTSHO

3 Basimane ba le bantsi mo Botswana ba disa dikgomo tsa borraabo. Setshwantsho se tserwe kwa nokeng kwa Setakwana mo tshimologong ya Sekaka sa Kgalagadi.

4 Basimane mo Botswana ba rata go tsoma diphologotswana, fa ba sa dire sepe. Setshwantsho se tserwe kwa nokeng ya Thamalakane kwa bokone bophirima ba Botswana.

Moetlo wa moaparo wa basetsana mo Botswana e ne e le dikete tsa matlalo a diphologolo kana tsa kgobati, basimane ba ne ba apara moitlamo o o dirilweng ka letlalo la phologolo kana lekgasa la hempe ya ga rraagwe. Moaparo o, o ne o aparwa ke batho ba jaanong ba setseng ba godile fa ba ne ba le bannye. Gompieno gona le batho ba ba aparang jalo ba se kae kwa dikgaolong.

5 Bana mo Botswana ba rata go opela le go letsa. Nako nngwe ba tshameka piano ya diatla. Ba itirela diletsa, jaaka se se mo setshwantshong. E tshameka jaaka katara.

6 Basadi le basetsana ba ga metsi mo sedibeng mo Mochudi, motse mogolo wa kgaolo ya Kgatleng. Mosadi o o apareng jesi e e ditselana o bidiwa Sarah. Malapa a sekae mo Botswana ana le dipompo, jalo bangwe ba ya nokeng kwa sedibeng. E ke tiro e gantsi e dirwang ke basadi le basetsana. Ba kanna ba tsamaya 3.5 km. go ya le go boa. Fa setshwantsho se se tsewa ka November 1970, mongwe le mongwe mo motseng o ne a dirisa 9 litres ya metsi ka letsatsi. Kwa U.K. batho ba ba nang le dipompo mo malapeng a bone ba dirisa 150 litres ka letsatsi.

Basetsana mo Botswana ba thusa bommaabo mo lapeng le ka go rwalela dikgong.

7 Bontsi ba batho mo Botswana banna mo matlung a a ntseng jaana. Mo teng ga tereta gona le lobala le matlo a mmu a ruletsweng ka bojang. Palo ya matlo e laolwa ke palo ya ba lolwapa. Gompieno gona le matlo a Sekgoa.

8 This photo shows part of the village of Mochudi. The building on the left at the back is a homecrafts centre.

A village in Botswana is made up of homesteads grouped together. In this picture there are two homesteads built close to a wood. You can tell that there are two because there are two walls surrounding the courtyards. At the front of the picture some children are playing by a big rock. Four women are carrying water home on their heads.

9 A view of the village of Thamaga. Notice how well dispersed the homesteads are.

10 Housing for clerks and other government employees at Serowe. Wire instead of the traditional walls or fences is used to mark off one property from another. Tin roofs insulate less well than thatched roofs, but they are much less of a fire hazard; and houses with tin roofs usually have fewer insects, too.

11 Most people in Botswana eat porridge (usually made of sorghum) at both their meals every day. This photo shows a field of sorghum, with plants covered by bags to control pollination. The field is at the Mahalapye Agricultural Experimental Station; Oxfam has supported this institution.

12 Millet is another very popular "filling" food in Botswana. This photo shows Mr Joseph Ntaba, an agricultural demonstrator, explaining to Mrs Mudukanele, a farm worker, how to grow this crop of so-called "bull-rush" millet.

13 This is a maize cob (sometimes called a "corn" cob). Some people in Botswana eat maize porridge instead of sorghum or millet porridge twice a day. The women of the house take the seeds off the cob. (This is hard work if you are not used to doing it and do it by hand; it might be worth trying in the classroom.) When all the seeds have come off the cob, they are ground into flour to make porridge. Fresh maize can also be cooked "on the cob". The empty cobs can be fed to animals.

14 The two big girls are pounding sorghum. The father has reaped it and the mother has winnowed it.

The girls put the sorghum in water to soak and then pound it to make a fine white powder which is made into porridge. The girl on the left is sifting grain after it has been pounded by her sisters.

15 The family of Mrs Moremi (extreme right), who was Regent of the Batawana people of north-west Botswana when this picture was taken (1960). Her son, the chief, was then studying in England. The girl cooking on the left is making porridge and, perhaps, something else, over a wood fire.

TLHALOSO YA DITSHWANTSHO

Mo tlung e nngwe go robala bagolo e nngwe go robala bana. Basadi ba apeela kwantle, mme fa pula eng ba apeela mo tlung. Batho ba tlhapa mo lwapeng. Kwa toropong batho ba dirisa matlwana a a gogiwang. Mo motseng ba dirisa a mosima.

Matlo a Setswana a lebega a humanegile thata, mme fa o a tshwantshanya le matlo a batho kwa U.K., a lebega a eletsega. Gona le fa bana ba ka tshamekelang teng kwantle ga kgobalo. Ga gona dikoloi, digalase le ditepese tse di ka dirang kotsi. Matlo a tsididi selemo a didimetse ka gore ga gona megala (telephone). Ke nnete gore matlo ga ana matlwana a boithomelo, mme le kwa England matlo a mantsi ga ana matlwana a boithomelo. Ga go a tlwaelega gore bana ba wele mo molelong ba shwe maswe.

8 Setshwantsho se bontsha bontlha bongwe ba motse wa Mochudi. Moago o o kafa molemeng kwa morago ke Homecraft Centre.

Mo setshwantshong gona le malwapa a mabedi a a agilweng go bapa le sekgwa. Ke malapa a mabedi ka gore gona le mabota a mabedi. Fa pele ga setshwantsho bana ba tshameka ka lentswe le le tona. Basadi ba bane ba rwele metsi.

9 Tebego ya motse wa Thamaga. Bona jaaka matlo a phatlhaladitswe ka botswerere.

10 Matlo a babereki ba ga Goromente kwa Serowe. Terata boemong ba lebota. E kgaoganya malwapa.

11 Bontsi ba batho mo Botswana ba ja bogobe (gantsi bogobe ba mabele) ka nako ya dijo letsatsi le letsatsi. Setshwantsho se, se bontsha tshimo ya mabele. Tshimo e e kwa Mahalapye Agricultural Experimental Station; Oxfam e e tletsa motheo o.

12 Lebelebele ke sejo se se tlwaelegileng mo Botswana. Setshwantsho se bontsha Rre Joseph Ntaba le molemisi, ba

16 This woman is making beer inside her house. Most adults in Botswana drink beer on special occasions. It is usually made of sorghum and is a very nutritious drink, rich in Vitamin B. The four pots on the left are made of clay and are used for storing the beer. The mugs in the middle, probably made from gourds, are used for drinking.

Tea and coffee are now becoming more common drinks in Botswana, and milk and sorghum beer are less popular. Note the old tyre under this big beer pot; the pots are made to this size so that they will fit on top of a tyre. Brewing beer is one way poor Batswana make some money.

17 A primary school in Botswana, photographed in June 1973. This particular class does have a classroom, but during the cold winter the children prefer to have their lessons out of doors. This is because the sun keeps them warm while they are sitting out of doors, but it is not strong enough to heat the classrooms.

The children are having a spelling lesson in Setswana. Most primary schools in Botswana have their lessons in their own language, though English is taught too. The words on the blackboard are 'Piletso' which means 'spelling'; 'lema', to plough; 'nnale', a needle; 'mma', madam; 'nama', meat; 'nna', I or me; 'eme', he or she; 'maka', my young brother or sister; 'namane', a calf; 'elema', eggs; 'mae' to incubate.

18 Here is a photo of a rather well equipped primary school classroom in Botswana. It is the primary department of an experimental secondary school at Swaneng, near Serowe, which Oxfam has assisted. The white children belong to members of the staff.

19 Naomi Mitchison, who is the teacher in this class, is a Scotswoman who has formally become a Mokgatla (a member of the Bakgatla people). This was a special honour conferred on her and is not a routine ceremony.

This photo was taken in Mochudi in April 1967. Before Naomi Mitchison started to teach, the class had had an English language lesson and a lesson on the human digestive system. She was asking the pupils to put questions to her about African countries, including Ethiopia, and the Emperor Haile Selassie. She also taught the class about a Shakespeare play. Naomi Mitchison has written several books about Botswana.

20 Children in Botswana pass from primary school to secondary school if they do well in competitive examinations; there are not enough secondary school places for all the children who finish the primary course.

Since Botswana became independent in 1966 and made education a top priority, most secondary schools have quite good equipment but not television.

tlhalosetsa mme Mudukanele ka fa a ka lemang lebelebele.

13 Se ke setlhotlha sa mmidi. Batho bangwe mo Botswana ba ja bogobe ba phaletshe go na le ba mabele kana lebelebele gabedi ka letsatsi. Basadi ba lolwapa ba ntsha mmidi mo ditlhotlheng. (E ke tiro e e bokete fa o sa tlwaela, e dirwa ka diatla.) Fa mmidi o dule otlhe mo ditlhotlheng, go dirwa boupe go dira bogobe. Mmidi o motala o ka apewa mo ditlhotlheng. Ditlhotlha di ka fiwa diphologolo.

14 Basetsana ba ba tona ba babedi ba setla mabele go dira boupe bo bo leta. Mosetsana yo o ka fa molemeng o fefera mabele morago ga a sena go setlwa ke bomonnawe.

15 Ba lolwapa la ga Mma Moremi (Kwa Mojeng) o e neng e le Moemedi wa Batawana ba bokone bophirima ba Botswana fa setshwantsho se ne se tsewa ka 1960. Ngwana wa gagwe, kgosi, o ne a ithuta kwa England. Mosetsana o o apeileng ka fa molemeng o apeile bogobe gongwe le sengwe gape.

16 Mosadi o, o dira bojalwa mo tlung. Bontsi ba bagolo mo Botswana ba nwa bojalwa ka mabaka a a rileng. Gantsi bo dirwa ka mabele gape ke seno se se nang le dikotla tsa B. Dinkgo tse di ka fa molemeng di dirilwe ka letsopa di dirisediwa go baya bojalwa. Diphafana tse di fa gare di dirilwe ka digwana, di dirisediwa go nwela bojalwa.

Tee le kofi e setse e le tsone dino tse di tlwaelegile gompieno mo Botswana go feta mashi le bojalwa ba Setswana. Bona leotwana le le ka fa tlase ga nkgo e tona ya bojalwa, dinkgo di dirwa di tona gore di tle di lekane mo leotwaneng. Go apaya bojalwa ke tsela e bahumanegi mo Botswana ba dirang madi.

17 Sekolo se se potlana mo Botswana, se tshwantshitswe ka June 1973. Setlhopha se, ga sena tlelase; mme Mariga ba rata go ithutela kwantle. Ka gore letsatsi le a ba thuthafatsa, mme ga le bogale go ka thuthafatsa tlelase.

Botswana is one of very few developing countries where serious attempts have been made to face the problem of the primary school leavers, which is common to most of them. Youth brigades have been formed to provide practical training for gainful employment for young people and at the same time to enable them to earn their keep. The work they do is useful for the area they live in. This photo shows members of the Mochudi Builders' Brigade at work on a new laboratory for a secondary school in the Bakgatla area.

21 Cattle are by far the most important animals in Botswana. There were 3 million in 1976. They provide milk, hides and meat. Oxen are used to pull the plough and prepare land before the seed is sown. Cattle were traditionally regarded as the family's capital, so till recently it was unusual for Batswana to sell or kill their cattle. Nowadays they can make a lot of money doing so. To ask a Motswana how many cattle he owns is rather like asking a European the size of his bank account.

Most cattle in Botswana are kept in the open country some kilometres away from the villages. One or two adult men and some boys usually look after them.

This photo of a herdboy with his cattle was taken on the banks of the Limpopo (Crocodile) River, which is the frontier between Botswana and South Africa. Though the Limpopo, like most other rivers in the area, is dry for part of the year, it is an important landmark and a very significant international frontier.

22 If you look carefully, you can see four goats in this picture. People in Botswana drink goats' milk, especially in tea, and eat the meat. Little boys look after the goats before they are old enough to care for the cattle, which are socially and economically more important to the Batswana.

Goats are useful animals in poor countries because they will eat many things that other animals will not touch. But if the herdboys don't watch the goats closely, they will eat the leaves on the trees and ruin people's vegetable gardens. There were over a million goats in Botswana in 1975.

23 There were 54,000 donkeys in 1972. They pull carts. In eastern Botswana little boys ride on donkeys.

24 Harrowing by the old and new methods, at Mahalapye Agricultural Rural Training Centre which Oxfam has assisted. Harrowing means breaking up the soil after ploughing. The animals are probably mules (the offspring of a horse and a donkey).

25 Lack of water in the right place at the right time is one of Botswana's main problems. After five years of drought, in 1967 Mochudi had 12 cm of rain in five hours, hailstones piled up, and great billowing clouds were illuminated by lightning. The two bridges still stand, but the approach roads have been swept away by the flood waters.

TLHALOSO YA DITSHWANTSHO

Bana ba dira piletso ya Setswana. Bontsi ba dikolo tse dipotlana mo Botswana ba dira dithuto tsa bone ka Setswana le fa go ntse jalo sekgoa le sone se a rutwa. Mafoko a a mo black board (ing) ke piletso; lema, nnale, mma, nama, nna, eme, nnake, namane, lema le mae.

18 Setshwantsho se se bontsha sengwe sa dikolo tse di potlana tse di itsholetseng mo Botswana. Ke sekolo se se potlana kwa Swaneng. Se thusitswe ke Oxfam. Bana ba basweu ke bana ba matichere.

19 Naomi Mitchison yo e leng tichere mo tlelaseng e, ke Mo-Scot o a tlogileng a nna Mokgatla. (Mongwe wa Bakgatla.)

Setshwantsho se se tserwe kwa Mochudi ka April 1967. Pele Naomi Mitchison a simolola go ruta. Tlelase e ne e na le thuto ya Sekgoa le tsa tsamaiso ya dijo mo mmeleng. O ne a kopa batho gore ba mmotse ka ga mafatshe a Afrika, Ethiopia le ka ga Haile Selassie. Gape o ile a ruta ka ga motshameko wa ga Shakespeare. Naomi Mitchison o kwadile dibuka tse dintsi ka ga Botswana.

20 Bana mo Botswana ba phasa kwa sekolong se se potlana go ya kwa sekontari fa ba dirile sentle mo ditlhatlhobong. Ga gona disekontari tse dintsi tsa bana ba ba fetsang kwa sekolong se se potlana.

E sale Botswana e tsaya boipuso ka 1966 e dirile thuto sengwe se setona, disekontari ka bontsi di na le sengwe le sengwe kwa ntle ga television.

Botswana ke lengwe la mafatse a a tlhabologang, kwa ba nnang le mathata a bana ba ba tlogelang sekolo morago ga ba sena go tlhoka diphatlha. Go dirilwe brigades go thusa basha ka go ba ruta ditiro tse di ka ba thusang ka moso. Tiro e ba e dirang e na le mosola mo motseng o ba nnang mo go one. Setshwantsho se se bontsha setlhopha sa baagi ba brigade mo Mochudi mo tirong ba dira laboratory ya Sekontari mo kgaolong ya kgatleng.

26 Though in most of Botswana water is scarce, in the Okavango Swamps there are 20,000 hectares of water. The photo shows a man in a dug-out canoe near Maun. Oxfam has supported projects to develop fishing in this area.

27 Only four major diamond pipes have been found in Africa this century; one of them, at Orapa in Botswana, began to be mined in July 1971. This photo shows diamond-bearing ore on its way to the recovery plant where the diamonds will be extracted from it.

28 The National Assembly and one of the government office blocks, Gaborone.

21 Dikgomo ke diruiwa tse di tlotlegang mo Botswana. Di ne di le 3 million ka 1976. Di thusa ka mashi, matlalo le nama. Dipholo di goga megoma le go baakanya tshimo pele go lengwa. Bogologolo dikgomo e ne e le banka ya Motswana. Go botsa Motswana gore o na le dikgomo tse kae go tshwana le go botsa Lekgoa gore le na le bokae kwa bankeng.

Bontsi ba dikgomo di nna dikilometara di sekae go tswa mo motseng. Mogolo kana ba le babedi le basimane ba a di tlhokomela.

Setshwantsho se sa modisa le dikgomo se tserwe kwa letshing la noka ya Limpopo, e e leng molelwane fa gare ga Botswana le South Afrika. Le fa go ntse jalo noka yo Limpopo e a kgala nako nngwe ya selemo, ke molelwane o o tlhokafalang thata.

22 Fa o leba sentle o tla bona dipudi tse nne mo setshwantshong. Batho mo Botswana ba nwa mashi a dipudi bogolo jang mo teeng gape ba ja nama ya pudi. Basimanyana ba disa dipudi pele ba ka disa dikgomo.

Dipudi di tlhokafala thata mo mafatsheng a a humanegileng ka gore di ja dilo tse dintsi tse diphologolo tse dingwe di sa di jeng. Mme fa basimanyana ba sa di tlhokomele di tla senyetsa batho merogo. Gone go na le dipudi di le million mo Botswana ka 1975.

23 Gone go na le ditonki di le 54,000 ka 1972. Di goga di karaki. Kwa botlhaba ba Botswana basimane ba palama ditonki.

24 Go thuba mmu ka mokgwa wa bogologolo le o mosha, kwa Mahalapye Agricultural Rural Training Centre e e neng e thusiwa ke Oxfam.

25 Go tlhoka metsi ke nngwe ya mathata a Botswana. Morago ga dingwaga tse tlhano tsa komelelo, ka 1967 Mochudi

e ne ya nna le 12 cm. ya pula mo dioring (hours) tse tlhano, sefako le magadima. Marogo a mabedi a santse a eme. Mme di tsela di senyegile.

26 Le fa metsi a tlhokafala thata mo Botswana, kwa Okavango gona le 20,000 hectares ya metsi. Setshwantsho se bontsha mo mokoro go bapa le Maun. Oxfam e akantse gore tshwaro ya ditlhapi e tlhabololwe mo tulong eo.

27 Gona le diphaephe tse nne tsa taemane tse di bonweng mo Afrika, nngwe ya tsona e kwa Orapa mo Botswana. E simoletse go bereka ka July 1971. Setshwantsho se bontsha fa go tla tswang taemane teng.

28 National Assembly le diofisi tsa ga goromente mo Gaborone.

MASS MEDIA IN BOTSWANA

The Department of Information is responsible for the publication of the only daily paper in the country - Daily News/Dikgang Gompieno - in both English and Tswana. The monthly magazine Kutlwano (in both languages and an annual colour illustrated magainze -- Botswana Magazine. It also publishes pamphlets and tourist maps, and will soon have a film unit which will mostly produce information and documentary films. Newspapers and magazines from other countries are also available. Radio Botswana broadcasts from Gaborone from 6 o'clock a.m. to 10 o'clock (11 o'clock p.m. during the weekends) in English and Tswana. The station is run partly on a commercial basis.

The following selections are excerpted from several recent issues of the monthly Kutlwano, from the Daily News, and from two pamphlets (FACTS ON BOTSWANA and AN INTRODUCTION TO SETSWANA).

Maikutlo
a
A Mmadi

LOSIKA LA Segarona Le A Kgaogana

Ke Letshibogo Ketlareng

Popagano ya masika e fitlhelwa segolo-bogolo mo bathong ba ba saleng kwa morago mo ditlhabololong tsa segompieno. Mo mafatsheng a a tlhabologileng malwapana a a ikgaogantseng, ba sa re sepe ka ba ga bone, re a fitlhela e le one konokono. Mo mafatsheng a a tlhabologang gone, popagano ya masika e nyelela ka monokela jaaka tlhabololo e ntse e golela pele. Go ya ka fa popaganong ya masika, re fitlhela dikokomana tsa sika loo mmogo di nna mo felong go le gongwe fela kgotsa go bapa. Tlhogo ya losika lotlhe lo ke tlhogoputswa wa monna yo o ba fetang botlhe. Bagolo botlhe ba amogana tiro ya go tlhokomela bana, bagolo le ditiro tse dingwe.

Popagano ya masika a tseetswe godimo mo ditshabeng tse di kwa morago ka gore ka yone popagano bagolo mo losikeng ba amogana ditiro tsa temo, go tsoma le tse dingwe fela tsa botshelo. Malapa a a bana bantsi a ratega thata ka fa tlholegong ka gore mongwe le mongwe fa a na le thata ya go dira o tla solegela lelwapa loo molemo. Go na le kutlwisisano mo magaeng a a bopaganeng. Fa mongwe wa bone a lwala, ba bangwe ba thiba phatlha ya gagwe. Batsofe ba na le tlotlo ebile ba a re go ya lebitleng ga bone ba bo ba le mo tlhokomelong ya losika.

Mekgwa ya seeng e fetotse matshelo a Batswana. Bodumedi, thuto le maranyana di fetotse mekgwa ya botshelo ba rona. Mokgwa o le wa go bopagana ga masika jaanong o tseelwa maemo ke malwapana a a itlhaotseng. Fa go nna jaana bana ga ba sa tlhole ba solegela batsadi molemo fa e se go batla tlhokomelo mo batsading. Batsadi ba senya diketekete tsa madi ba ruta bana ba bone. Malwapana a a itlhaotseng a tsalwa ke sone selo se. Go nyalwa fela kwa ntle ga kitso ya batsadi.

Le gone e le nyalo e e diralang banyalani ba itsantse ka lobaka lo lo khutshwane, phelelo e bo e le ditlhalo tse di kanakana.

Mo go one malwapana a a sesa, banyalani ba dira jalo ka go batla go thusana botshelo. Fa mo losikeng lwa maloba loso kgotsa bogoledi ne di sa kgoreletse ka gope, malwapana a segompieno o ne a ka thubega fa go ka tlhaga nngwe ya dikotsi tse. Fa tlhogo ya lelwapa e ka senyegelwa ke tiro, kgotsa a lwala lobaka lo le leele, go ka diragala gore lelwapa le thubege.

Ke eletsa fa Goromente a ka tlhoma melao e e akaretsang tse di mosola mo mekgweng ya malwapa a bogologolo gore e tle ere motlhamongwe mathata a a sa tswang go bolelwa a fedisiwe.

Mekgwa ya malwapana a segompieno jaaka a tlhotlheleditswe ke Basweu, e tsisitse mathata a le mantsi gare ga rona. Batsofe ga ba tlhole ba tlhokomelwa ke bana ba bone. Kutlwano e e kileng ya bo e le teng magareng ga ba losika le merafe e e farologanyeng jaanong e a nyelela. Mongwe le mongwe o itirela se ene a bonang se siame.

Bana ba ba godisiwang ka mokgwa wa segompieno ba fetoga dikebekwa, e re ba dira jalo ba ngamole . hogo.

Ke a lemoga fa botshelo ba selegae bo farologana le ba toropo, le gore mekgwa ya malwapa a selegae ga e kake ya dirisiwa mo toropong. Legale ke bona fa mokgwa o Batswana ba inaakanyang ka gone le sesa o le kwa godimo. Phetolelo ya segologolo mo seseng e tshwanetse go tsamaya ka bonya ka gore re a bo re apaapa fela re sa itse kwa e tla re lebisang teng. Ga re itse, gongwe Basweu batsile ka maikaelelo a go nyeletsa dingwao tsa rona.

Re tshwanetse go tsaya fela tse di siameng mo mekgweng ya tsamaiso ya malwapa a maloba le a gompieno. Mo go ka kgonafala fela fa babusi ba ka tlhoma melao e e siamisang felo fa. Mekgwa e e sa siamang mo ditsamaisong tsa methale e mebedi ya malwapa, e tshwanetse go latlhelwa kgakala, ke gone fela re ka nnang le Botswana wa tlotlego le katlego.

Backup
Material

The big family

Is Going Down The Drain

By Letshibogo Ketlareng

Extended family patterns are found mostly in pre-industrial and hunting societies. In all industrialised countries, the small, isolated nuclear family has become the norm, and in the developing countries the extended family is facing disintegration as industrialisation advances. In the extended family, more than two generations of the same kinship line live together, either in the same dwelling or in adjacent dwellings. The head of the entire family is usually the eldest male, and all adults share some responsibility for child rearing, care of the old and other tasks.

The extended family is highly functional, in a pre-industrial society because it serves as a self contained productive unit in which tasks can be divided among the members to ensure the optimum economic cooperation in agriculture, hunting, craft work and other means of subsistance. Large families are highly desirable under traditional conditions because every able-bodied member is an economic asset. There is a stable environment for members of the extended family. If one of them is ill, others take his or her place. Old people have an honoured and respected role in the extended family and spend their last years in the close company and care of the social group.

Western culture has now created a different environment in Botswana. Christianity, education and technology is changing our social way of living. The once admired extended family is being replaced by the nuclear family.

Under these conditions children cease to be an economic asset and become an economic liability instead. Parents spend large sums of money educating their children, but as soon as the young are able to earn a living, they leave home and prepare to have their own separate families. The nuclear family emerges as a result of this. People marry young without consulting their parents, again marriages come within a short acquitance, the result is a high divorce rate. In a nuclear family, married partners turn only to each other for living.

Whereas a death or disablement in one member of an extended family can be absorbed with relatively little disruption, the nuclear family may become disorganised if it has to handle such problems in one of its members. The loss of a job or prolonged illness on the part of a breadwinner in a nuclear family can throw the entire family into severe crisis. I feel our Government shoud en-act laws enforcing some of the good principles of the extended family in order to overcome most of the above problems.

The nuclear family created in Botswana by Western influence has brought many problems to our society. Old people are no longer cared for by their elderly children. Unity which once existed among families and different tribes has disintegrated. Everyone is doing what he or she thinks is correct. Many children are not well looked after because their parents have separated. Children brought up under these conditions turn into first class criminals, thus becoming a problem to the society as a whole.

I do see that a traditional society is different from an urban society and also that some of the principles of an extended family cannot work in an urban society. However I feel the rate at which the Batswana are moving into industrialization is very high. The transition from traditional to urbanization should be slow since it is a period of trial and error. Who knows, maybe the white man is there just to destroy our culture.

The good principles of our traditional extended family and those of the nuclear family should be adapted by our society. This can only be done by the authorities in en-acting laws. Those principles of the two mentioned family patterns which do not fit well into our changing society should be thrown away, then we shall have a respected, prosperous and united Botswana.

A Lady of the people

Text: Earnest Chilisa
Photos: Infor

For every district or town council in Botswana, there is a first "citizen" of that respective geographical area known either as a Council Chairman or Town Mayor. As local authorities in their respective regions, councils are constitutional institutions which concern themselves with the needs and aspirations of the local people. Duties of mayors or council chairmen are the same although what probably differ are the tactics employed in solving prevailing social problems in towns. These local institutions are the bye- products of Botswana's democratic traditions.

Of all the councils in the country Gaborone Town Council has a unique political character. Its uniqueness is strengthened by the fact that its civic leaders come from both sexes while other council's exhibit "sex discrimination." This"men only" tendency has proved to be an unfortunate miscalculation. For the councils have denied themselves the services of dynamic ladies like the current Mayor of Gaborone, Mrs Rosina Mannathoko. Mrs Mannathoko is not your idea of a fire-eating woman libber. She is a level headed "Grandmother" with a ready smile and guarded ambition to carry the council's development programme to the letter.

With that hectic programme which goes with mayorial duties, Mrs Mannathoko manages to spare time for her family, especially the grand-daughter Lindani. At her official offices she gives maximum attention to all problems affecting the residents of the town. Her helping-hand is also extended to those "broom pilots" who keep the house and garden in good order. She sees the capital's problem as her main concern as one who is also in the public eyes.

Although conventionally, mayors don't work at council offices on a day-to-day basis, Mma-Changu as she is popularly known has drawn a programme which includes the man in the street. She has opened a special mail box for town residents to address their complaints and suggestions to her. It is this type of communication that makes the Mayor of Gaborone a "Lady of the people."

A tough debator in council meetings, Mrs Mannathoko never minces words when speaking about her job. "My role is not merely a ceremonial one. As Mayor of the town I have to ensure that resolutions and approved projects are implemented by officials. The needs and aspirations of the residents have to be reflected in our development undertakings as we represent the interests of the people."

To keep herself and colleagues abreast with the ever changing tastes and demands of the townspeople, the Mayor has made 'Consulation' her motto. In regular public meetings residents air their complaints and views on the affairs of the Council. One

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"Kgosi Ke Kgosi Ka Batho"

Polelo:Earnest Chilisa
Dinepe:Infor

(Tsebeng ele) Mmatoropo Mma-Mannathoko o na le ngwana-wa-ngwana Lindani. (kwa godimo) Kgeleke Mma-toropo o a tlhalosa (fa gare) Mma-toropo o kwa ga mothakga (fa tlase) Ga se nako ya metlae, oikgakolola ka mokwalo ditiro tse Khansele e ikaeletseng go di dira.

(Fa cing page) Mayor Mannathoko the "grandmother" with her favourite — Lindani. (Top) The dynamic mayor thrashes a point. (Centre) The mayor at a lighter mood and (below) it's time for work and she has to jot down the council's projects.

Mo kgaolong kgotsa toropong nngwe le nngwe ya Botswana go na le ene yo re ka nnang ra mmitsa "yo o ba rweleng tlhogo" e le wa lone lefelo leo, e ka nna Modula-Setilo wa khansele kgotsa Ratoropo le fa e le Mmatoropo. Bagolwane ba ba Dikhansele, ba dira ditiro tsa makgotla a a tlhomilweng ka fa molaong go dira dikeletso tsa batho. Ditiro tsa baeteledi pele ba di dingwe fela, pharaloganyo e ka tswa fela mo go reng mongwe le mongwe o dirisa botlhale bofe go fedisa mathata a lefelo la gagwe. O ne makgotla a, a tsetswe ke mohuta wa puso ya Botswana ya batho ka batho.

Mo go tsone Dikhansele tsotlhe tse, ya toropo ya Gaborone ke yone e e nang le maikaelelo a a nitameng a bopolotiki. Go nitama mo ga yone mo go tsisiwa ntlha nngwe ke gore baeteledipele ba yone ga ya nna banna fela jaaka mo dikhanseleng tse dingwe, mo go yone le basadi ba tle ba tlhotshwe. Mogopolo o wa go tlhopha "banna fela" o supafetse fa ese one wa konokono. Ka gobo dikhansele di ithontsha basadi ba baeteledipele ba mmaanete jaaka Mmatoropo wa Gaborone Mme Rosinah Mannathoko. Mme Mannathoko ga se mongwe wa ba ba tsamayang ba gaketse ba re "A basadi ba gololwe!" ke "Mmemogolo" fela yo o pelonamagadi yo o tlhoafaietseng go bona gore a ditlhabololo tsa khansele di dirafadiwa go sa okaokwe.

Le fa dithulaganyo tse le ditiro tsa Mmatoropo di le bokete, Mme-Mannathoko o kgona go tlhokomela ba ntlo ya gagwe, bogolo jang ngwana wa ngwana Lindani. Kwa ofising ya gagwe ya tiro o kgona go sekegela tsebe mongwe le mongwe yo o tlang ka mathata, fa kwa lwapeng gone a kgona go thusa badiri botlhe ba ntlo ya gagwe ka tekatekano. Mathata a toropo o a tsaya e le a a tshwanetseng go fedisiwa, ebile gape ga batle go itsenya matlho a setshaba. Lefa ka tlwaelo Ratoropo kgotsa Mmatoropo a sa direle kwa diofising tsa khansele

E tswelela tsebeng 15

Continued from page 12

time a political opponent of the Mayor once described her as a "woman-politician capable of moving mountains."

Where the Council has members from various political parties, council policy, Mrs Mannathoko stressed "should reflect wishes of the citizens irrespective of their political affiliation. The people are our masters and we have to serve them to the maximum. Where there is democracy like in Botswana, there is no room for one person to influence events in a dictatorial fashion."

The Mayor attributes the unbalanced nature of the town's development to the fact that Gaborone was built in different phases. The physical character of Gaborone which includes match-box houses in Extension 14, shanty compounds in New Naledi and slums in Old Naledi has earned the Town Council and Botswana Housing Corporation strong criticism. During rainy seasons roads in these areas are impassable while some areas have no street-lights. On the other hand one finds that some areas have up-to-date tarred roads with less traffic.

Dealing with this aspect Mrs Mannathoko explained that "because of scarcity of funds most extensions were financed through loans and grants. Some extensions had full financial backing from foreign donors which included construction of good roads and street-lights. This disparity underlines the accute lack of resources to meet our needs" She dismissed allegations that the Council exercises discrimination in allocating funds for development projects in various wards.

Mrs Mannathoko, born 49 years ago in the Kweneng district is married to Mr Richard Mannathoko, a senior executive in BP oil company. She was educated at Mariazell College in South Africa where she qualified as a teacher and later went to the Institute of Education at the University of Leeds for further studies. Upon her return she was appointed principal of varous primary schools until she accompanied her husband to Zambia on a two and half year diplomatic assignment.

They returned in 1969 whereupon she joined politics on the side of the Botswana Democratic Party. She has been councillor for the North East Ward or Extension Five since the 1969 Local Government elections. She was elected Mayor of Gaborone for the first time in 1975 and has held this position thrice. Mrs Mannathoko is also an active member of many voluntary organisations.

(Above) "A lady of the people," Mrs Mannathoko speaks to the people and (facing page) she always gets an audience.

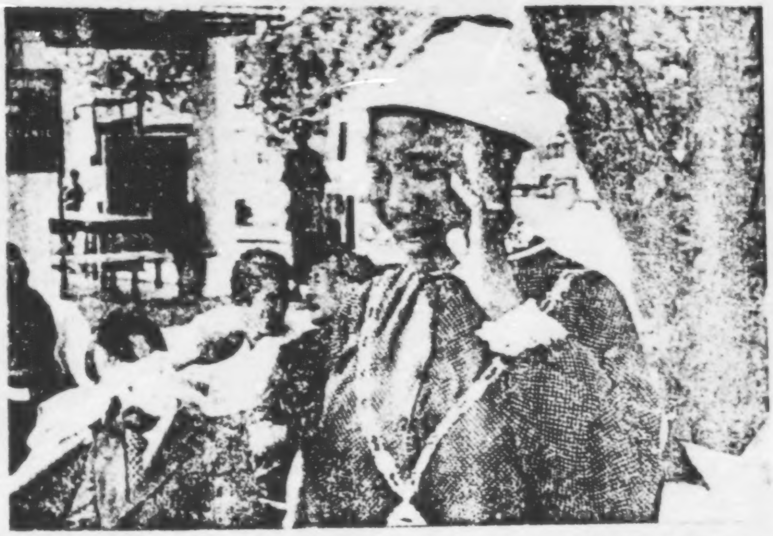
(Fa godimo) "Mmabatho" Mma-Mannathoko o bua le setshaba (tsebeng ele) ga ba ke ba tlhoka go mo reetsa!

E tswa tsebeng 13

ka malatsi otlhe, Mma Chanku (ebong Mma-Mannathoko) jaaka a itsege, o itiretse thulaganyo e e akaretsang mongwe le mongwe ka toropo yotlhe. O butse nomoro ya poso e ka yone monni mongwe le mongwe wa Gaborone a ka mo kwalelang a ntsha dingongorego kgotsa dikgakololo a e dirisa. Tirisanyo e e ntseng jaana e ke yone e e tumisitseng matoropo yo.

Mo diphuthegong tsa khansele, Mma-Mannathoko ke kgeleke mo puong, o bua a sa kgwe mathe malebang le tiro ya gagwe. A re "Maemo a me ga se a molomo fela, tshwanelo ya me ke go bona gore ditumalano tse di dirilweng mo khanseleng di a diragadiwa ke badiredi. Ditsholofelo le dikaietso tsa baagi di tshwanetse go supafadiwa ke ditlhabololo tse go bonwang re di dira, ka gobo tota re emetsebatho."E are go leka go itse tsa gale tsa matshelo a batho, Matoropo le badiri ka ene ba na le therisanyo ka gale le batho. Mo diphuthegong tse di tshwarwang gangwe le gape, batho ba ntsha dingongorego le dikgakololo mabapi le tsamaiso ya khansele. Mongwe mokhansele wa phati ya kganetso o kile yare a bua ka ga Mmatoropo are "Ke lepolotiki la mosadi le le ka nnang le thubaka le tsone dithaba."

Fa khansele e na le maloko a a tswang mo diphathing tse di farologanyeng, Mma Mannathoko o gateletse maikemisetso a khansele e le go "diragatsa dikeletso tsa batho, a e ka nna ba phathi e fe. 'Kgosi ke kgosi ka batho.' Mme ebile re tshwanetse go ba direla ka botlalo. Kwa go nang le puso ya batho ka batho jaaka mono Botswana, ga go letlelelwe ope go gatelela ba bangwe ka maikutlo a gagwe." Mmatoropo are pheraetso e e nnang teng mo ditlhabololong tsa toropo e tsalwa ke gore Gaborone o agilwe ka dipaka tse di farologanyeng. Batho ba kgaletse Khansele le "Botswana Housing Corporation" thata tebego ya dikago tsa Gaborone bogolo jang matiwana a eketeng megwaa-fatshe a "Extension 14" Mekhukhu ya Naledi yo mosha le ditakana tsa Naledi yo mogologolo. Fa pula e na go thata go tsamaya mo mebileng ya dikarolo tse tsa toropo fa mo go tse dingwe go sena dipone mo mebileng. Go ntse go ntse jalo mafelo a mangwe a na le ditsela tsa sekontere le mororo dikoloi tse di tsamayang mogo tsone dile palo potlana.



Fa a bua ka seemo se Mma Mannathoko o tlhalositse are, "Ka ntateng ya go nna kobo dikhutshwane, dikarolo tse ka bontsi di tlhabolotswe ka madi a dikadimo le dithuso. Dikarolo tse dingwe di thusitswe ka botlalo ke ba mafatshe a sele, ba akaretsa mo dithusong tsa bone go aga ditsela le go baya dipone mo ditseleng. Pharologano e e supa ka botlalo letlhoko la rona la madi" O ne a kgala mogopolo wa ba ba reng khansele e na le kgetholollo fa e aba madi a ditlhabololo tsa dikarolo tsa toropo. Mme Mannathoko o ngwaga di le 49, mme o tsholetswe kwa kgaolong ya Kweneng. Monna wa gagwe Rre Richard Mannathoko ke mogolwane mo go ba lookwane ba B.P. Mma Mannathoko o tsene sekole kwa "Mariazell College." kwa Afrika Borwa kwa a neng a bapala thuto ya borutabana. A tloga a ya go tsweledisa dithuto tsa gagwe kwa Moseja kwa Universithing ya Leeds. Fa a boa koo o ne a nna mogokgo wa dikole tse di potlana di le palonyana. One a pata monna wa gagwe fa a ya go nna moemela puso kwa Zambia ka lobaka lwa ngwaga tse pedi le sephatlo.

Fa ba boa ka 1969, Mma Mannathoko o ne a tsenelela bopolotiki a le mo phathing ya "Botswana Democratic Party." Fa e sale ka ditlhopho tsa 1969 o ntse a le moemedi wa karolo ya bokone botlhaba (Extension Five). O tlhophilwe lwantlha go nna Mmatoropo wa Gaborone ka 1975, mme maemo a o setse a a tshwere gararo. Mma-Mannathoko ke leloko la mekgatlho e mentsinyana ya baithaopi.

EDITORIAL — are we losing faith in God and ourselves?

Kutlwano readers are very serious-minded shareholders in the Christmas racket. They proved that point conclusively in the past two year's Christmas season editions of **Kutlwano.** But they are still not satisfied that their message did get home. So they have once again decided to raise up their voices of reason in this edition.

The question they are asking us all is whether or not we still hold the articles of our Christmas covenant to be self evident: thou shalt live and let live at Christmas; thou shalt not drink and drive thou shalt do to others at Christmas as you would they do unto you; thou shalt not drink all thy money in Christmas sunrises and fail to feed thy children and pay their school fees during the marathon month of January.

Are we really fully commited to these and other tenets of our Christmas pact? they ask. Otherwise, they say, the articles are not worth the lips that say them each year this season, the pulpits over which they are re-enacted, or the paper on which they are written. In other words, if the Christmas idea no longer serves any worthwhile purpose it should be thrown to the birds. But the real essence of what our readers say about Christmas is by no means confined to this holy holiday. The Batswana's attitude in the observance of many other occasions of national magnitude seems to have sagged into a strange, indefinable state of apathy. for instance, the Independence Celebration which we have just left three months behind us and to which we are looking forward in another nine months.

That momentous national event too has been so taken for granted in its short, 12-year lifetime that many Batswana are beginning to worry that perhaps no one will turn up for 1986's 20th anniversary. Some even suggest that on that occasion the people should be regimented into digging up a huge national dam to make them realise that this event is still the day of national stock-taking, reflection and self re-dedication into the future. Whether or not that harsh suggestion is the right remedy to achieve that goal is not important.

What does matter is that that harsh suggestion is an honest expression of the yawning need for something drastic to be done, urgently, to arrest this situation of budding national decadence before it reaches monstrous proportions. For who could have missed the full implications of the paradox during 1978's combined church service — that traditional prologue to our national celebrations — when only ministers, their church choirs and a handful of school children turned up?

Ironically, scores of thousands of Batswana stampeded the same National Stadium three days later for the internationalıal Botswana-Mozambique football game. In fact, **Kutlwano** still remembers how deeply aggrieved a man who had travelled all the way from Francistown just to watch his brother play in that game was when his brother did not even feature in the national squad's reserve list.

What the critics of our independence celebrations are saying is therefore valid. That the occasion has become so routine, monotonous and predictable that the nation has consequently) become blase and forgotten the real purpose behind it! They have an equally vital point when they recommend a complete overhaul of the independence celebrations programme and demand radical innovations.

Perhaps those charged with the onerous task of drawing up the national agenda for this occasion could borrow a leaf from our Ivory Coast brothers. The Ivorians have long since come to the conclusion that the colourful army parades, the eloquent political speeches and other formal official independence celebrations rituals do not on their own constitute a very tangible symbol of the independence idea.

So instead of relegating the public to the passive role of being mere listeners and spectators on their national birthday, the Ivorians make the public active participants in their celebrations by holding this occasion at a different town, or village, every year.

They enlist the physical involvement of the people of the area hosting the celebrations by getting them to put a hand into the provision of the infra-structure — roads, hotels, public halls, public meeting places, the lot — necessary for the hosting of such a big national occasion. And so after the eloquent speeches have been made, when the army music fever has died down, and the celebrations move to the next town, the people of the last village remain with vivid, real fruits of independence which they will enjoy for ever after in their everyday local public life.

KAKGELO — a re itatola Modimo le bo-rona?

Re tlhaloganya sentle gore ea re fa pitse e wa ka disale ka Keresemose babadi ba Kutlwano ba nne ole magopelo o o ba tshwanetseng. Seo ba se supile ka botlalo mo dingwageng tse pedi tse d fetileng. Ntswa tota ba santse ba belaela gore a se ba neng ba se bua se tsenye ka ditsebe tsoo pedi. Ke gone ka jalo ba ntseng ba ipoeletsa mmua lebe o bua lagagwe.

Kgang kgolo ke gore a fa re le fa re sa gopola meila ya rona mo pakeng ya Keresemose — o seka wa ja mabele ga dijo mpolaya; ke tla direla bangwe-ka-nna jaaka nka rata ba ntirela; ga nke ke senya madi ka bojalwa ke bo ke palelwa ke go jesa bana kgotsa go ba duelela kwa sekolong;

Dibui tsa Kutlwano di botsa jalo gore a tota se ke maitlamo a re itebagantseng le one? Fa go sa nna jalo maitlamo a a ronwa ke dipou-nama tse di tlholang di a bua ngwaga le ngwaga le ngwaga, a ronwa ke dikereke tse a rerelwang mo go tsone le tsone dipampiri tse a tlholang a tladikilwe mo go tsone. Ka mantswe a mangwe re ka re fa Keresemose e sa tlhole e emetse sa nnete a e latlhelwe kwa dithothobolong le matlakala.

Se dibui tsa rona di se buang ga se gore ke sa Keresemose fela. Kgatlhego ya Batswana mo mererong e e masisi ya segarona e nyeletse . Go jesa kgakge, o felelwa ke mathe mo ganong fa o ipotsa gore tota go diragala eng. Sekai e ka nna merero ya mokete wa Boipuso e re sa tswang mo go yone maabane jaana.

Namane e tona ya tiro e e akaretsang setshaba sotlhe sa Botswana e latlheletswe mo ebileng bangwe ba setse ba na le dipelaelo tsa gore a ruri ka 1986 fa re ipelela Boipuso ja dingwaga tse masome a mabedi, a gona le mongwe yo o tla kgatlhegang go tla. Bangwe ba ntsha le mogopolo wa gore a mephato e kulwe ka malatsi a mekete ya Boipuso. Mephato e e epe letamo le le tona tona la setshaba gongwe ke gone setshaba se ka lemogang bomosola ja Boipuso. Gore a mogopolo o o ka kgonega ga se mo go ka re tshwenyang. Sa botlhokwa ke gore megopolo e e ntseng jaana e supa selelo sa khuranyo ya meno.

Go nna moriti o tsididi ga Batswana le go sa tseye sepe tsia go tshwanetse ga fedisiwa. Ga go ope yo o sekang a tlhabiwa ke ditlhong ka Boipuso ja 1978 kwa Lebaleng le Legolo la Metshameko. Dikereke tsotlhe le setshaba se ne se laleditswe go tla go ipaya fa pele ga Modimo ka thapelo go lebogela mokete wa Boipuso. Go ne ga tla baruti le dikhwaere tsa bone fela.

Mme ga gakamatsa go bona matshutitshuti a batho a tlala ka lebala maitseboa go tla go lebelela kgwele ya maoto. Kutlwano e a gakologelwa moeng mongwe yo a neng a utlwile botlhoko ja ntho ka ane a dule bokgakala bo bo-kana ka Francistown go tla go lebelela monnawe a tshamekela setlhopha sa Botswana, a lemoga morago gore wa ga mmagwe ga a amane gope le Setlhopha sa Setshaba.

Ba ba kgalang tsamaiso ya mokete wa Boipuso ja rona ba bua nnete. Mokete o o latlheletswe mo tse dintsi mo tsamaisong.

Gongwe go ka re solegela molemo fa baruiaganyi ba mekete ya Boipuso ba ne ba ka latlhela leitlho kwa ntle ka Motswana a re dilo makwati di tsewa mo go ba bangwe.' Barwarrarona kwa Ivory Coast ba setse ba lemogile gore go 'terela' ga masole le metswaganong ya mapolotiki ga se tsone fela di dirang. E seng go nna bareetsi le balebeledi fela.

Ba Ivory Coast ba dira gore ngwaga le ngwaga bokete jwa mekete ya boipuso bo direlwe kwa metseng le ditoropo tse di farologanyeng. Le Goromente o tsenya letsogo go thusa motse o boipuso bo tla bong bo tshwaretswe mo go one. Ditsela, matlo a magolo le dihotela di agiwe. E re fa lerole le kaologa le mekete e fela ba motse wa go nna jalo ba sale ba imona dinala, ba ipelafatsa ka se mekete ya boipuso e ba diretseng sone mo motseng wa bone.

Botshelo ja 'sa-ntsha-le-katse' ja

BAGWEBI BA TSELA

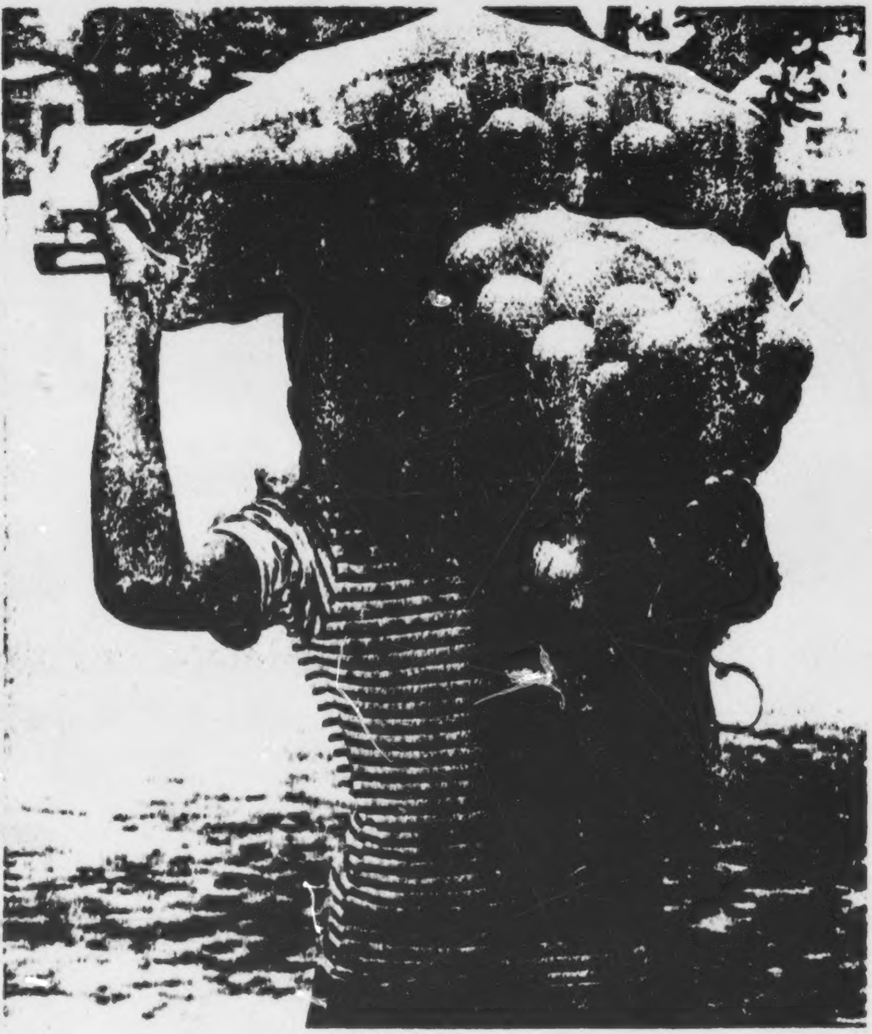
Polelo/Article: Edmund Ndebele

Dinepe/Photos: Chomie Maposo

Ga go rone gore e re o tsamaya mmolong (borekisetso) wa Gaborone o utlwe mantswe a basimanyana a ntse a tlerebetsa a re: "Pitse e sule, e ole ka disale! Dineipole! Tse di monate Di ntsha khomplekesene mma!" Bangwe ba re dilamuni, bangwe ba re diapole, ba bangwe ba re dipanana! Go barekisi ba mehuta yotlhe mo mebileng ya Gaborone. Go tloga ka basimanyana ba ya reng ba rwele kgetse ya dilamuni e ne ekete e ithwele, go ya kwa go ba ba golwane ba ba setseng ba itse maano le botsipa jo le jo jwa go rekisa.

PAPALO-Mebileng ke tiro e e batlang bonatla — go kgarakgatshega 'tsatsi lotlhe mo toropong o rwele kgetse e eketeng e ithwele (molemeng) le go oka batho ka mmuo le loleme le lo boretho le lo tsikitlang bareki (kwa godimo tsebeng ele), o sa nne fela felo gole gonwe o re o senyama le e sena bareki (fa godimo) le gone o sale o phaisitse o tlhotlwa bati ke ao omanngwa ke monna yo o selang matlakala mo tseleng a Komitsee dibobe kwa tlase tsebeng ele). Ke tsela ya botshelo e e batlang gore o buisanye le bareki le ba ntlo ya gago ka bopelontle nakong tsotlhe (fa tlase).

STREET VENDING means being fully resourceful — running all over town all day carrying bags as big as yourself (left) and putting all your humour and wit into getting your customers to buy with a smile (top of facing page) instead of sitting down and brooding all day because is not so good today (above) or you have just had a rowdy row with a sulky street cleaner (bottom of facing page). It's a whole way of life demanding that you should be pleasant and chatty to both your customers and dependants all the time (below)



Bontsi ja basimane bo rekisa maungo. Ba se kae ba rekisa bommanki le ditshwantsho tse di betlilweng. Ba dira jaana ka go se tsela epe e nngwe e ba ka bonang madi ka yone. Ba le bantsi ba re fa ba ka bona tiro ga go se ka ba emang pele gore ba tlogele bo-mmapatsi-phokwana jo. Legale kana bangwe ba ba botlana ba na le ditoronyana tsa bone fela.

Motho wa bone e a re a sena go tshwakgolwa ke dithebenyana tsa ntlha, a ititeye sehuba a re ene ga a kitla a tlhola a direla ope ka gore "ga ke batle go nna mosimanyana wa monna yo mongwe."

Lefa go ntse jalo mongwe le mongwe ga ithekisetsa fela jaaka a rata. Botlhe , go akaretsa le bone basimanyana tota, ba tshwanetse go nna le diteseletso tse di rekwang ka madi.

E a re go ngongoregeleng P5 yo ba mo ntshang mo kgweding tse thataro basimanyana ba loge boferefere ka go ithekisetsa fela ntle le diteseletso. Ka mokgwa o gantsi ba a iphitlhela ba le mo mathateng fa badirela-Khansele ba ba leleka ka disammoko ba batla go ba tshwara.

Fa go nna thata bangwe ba phuaganye maungo ba ineye naga, ba sa gadime kwa morago. Ba barwe ba re tlhogo ya monna matsatsa, mothonyana wa bone a geleketse loleme mogolo a bo a iphitlhele a saletswe ke go kobakoba tlhogo fela. Go ise go ye kae thekiso e bo e tsweletse fela jaaka ekete ga go ise go ke go dirafale sepe.

Badiri ba bangwe ba Khansele ba ba sa robatsang basimanyana ke ba ba tsamayang ba sela matlakala mo mebileng. E a re fa ba utlwa manokonoko a go sela matlape a a latlhwang ke bareki ba retologe, ba lebe basimanyana ba batla go ba kgwela botlhoko.

Ba tsenelele basimanyana ba ba re ba ba otlhaela go etleetsa batho go tlatsa leswe mme e re ka maoto a banana a le bofetshwana ba tsenele banna ba ka ga-re-itse. Fela fa banna-bagolo ba ema ba hemelekaka, thekiso e tswelela pele.

Babapatsi mo mebileng ga se basimanyana fela. Fale le fale o a

E tswelela tsebeng 22 (S)

The 'cat-and-mouse' lifestyle of the STREET VENDORS

"Oranges? Apples? Bananas? Very nice .... very cheap." That's familiar sound to anyone who shops in the Mall in Gaborone. The street vendors come in all sizes — small boys who carry sacks of oranges almost as big as they are and who never seem to get to the customers first, and bigger boys who know a few more tricks of their trade and seem to appear like magic to offer their wares to the passer-by.

Most of the boys are selling fruit. A few are selling baskets, or carvings. They do so because they can find no other way to earn money. They say they would give up street selling happily if they could find a job but until they find one they have to go on making a living.

Some of the young boys, however, enjoy the freedom and challenge of being self-employed. They like things the way they are and "don't want to work for another man." There are problems, however, with being an independent businessman.

Every vendor is expected to have a permit and this includes the young boys. The boys find that the P5 fee they are required to pay the Gaborone

continued on Page 23 (E)

(S) E tswa tsebeng 21

fitlhela bagolo le bone ba rekisa tse di farologanyeng. Le bone, fela jaaka basimane, ba rekisa ka ntlha ya gore ga gona tsela epe ya go bona madi, ntateng ya go tlhoka ditiro-bana kwa gae ba wela mo'isong!.

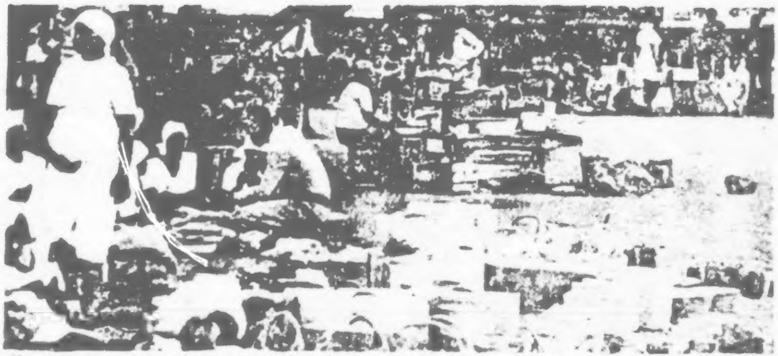
Barekisi ba botlhe ba ikgethela mafelo a borekisetso. Lefa bontsi bo tsaya diteseletso, ga se gore jaanong mathata a a bo a kgonegile. Fa mmaptsi a ikopela teseletso jaana, o bala le lefelo le a batlang go ya go bapaletsa kwa go lone.

Motho e re go lemoga fa felo ga gagwe go se na batho, a leke go ikutswa a ya kwa theko a lemogang e ka nna ntsi gone. Ka go dira jalo a iphitlhele a itsentse mo mathateng, badiredi ba Khansele ba mo tsentse fa le fa ba bo ba mmusetsa kwa a neng ba rekisetsa gone pele.

E nna selo modiro, ka gore fa badirela — Khansele ba potela motho o boela fela gone foo fa a ne a santse a kojwa gone. Ka moso gape a tle go ntshiwa foo, mme a nne a itire kgaboeledi. "Babapatsi ba go nna jalo ba itsenya mo mathateng a a sa tlhokafaleng." go bua mothusa mokwaledi wa Khansele Rre R. Molokomme, "Dithulaganyo di teng tsa go fetola lefelo la borekisetso motho a ya kwa go le lengwe."

Ba ba lebegang ba seke ba ngamola Khansele mangana ke barekisi ba ba kwa mmarakeng, kwa boemelong ba diterena le dibese. Barekisi ba, ba ba itsegeng thata ka go bidiwa "Bo-mmaseapei" ba rekisa ditsabone mo metlaaganeng e ba e duelelang.

Ka nako ya gwetla barekisi ba oketsega palo ka nakonyana. Ka nako e dikoloi tsa ditonki le dilori o fitlhela



di eme mo meruting ya ditlhare go rekisiwa. Fa gongwe o bone bagolo le bana ba ba tswang bokgakaleng ja Gabane, Mogobane ba tla ba rwele dingatangata tsa dintshe, mmidi magapu le makatane.

Ke ka yone nako e e badirela-Khansele ba nnang le mathata a magolo. Ka gore barekisi ba bomaja-polaelwa ga ba ke ba na ba ituba tlhogo ka diteseletso dipe fela. Mabaka a go nna jalo a dire gore badirela — Khansele ba iphitlhele ba babile dinthe di le pedi.

Thekiso ya mebila ke selo se se tlwaelesegileng mo ditoropong ka lefatshe lotlhe. Lefa o ka ya kwa ditoropong tsa bo Paris, Rio, Amsterdam kgotsa Mexico, o tla nna o fitlhela gona le barekisi mo mebileng.

Mme gope fela kwa o tlabong o le teng koo bagolwane ba toropo o tla fitlhela ba bina pina e le nngwe le ba Gaborone. Lefa go ka nna jang, a diteseletso di le teng kgotsa di seyo, pula e na kgotsa go letsatsi, bo mmapatsi-phokwana ba Gaborone ba tla tswelela le go bapatsa di tsabone — se e le maiteko a go sala morago motlhala wa botshelo o eseng wa tsietso.

AND, OF COURSE, the beauty of being your own boss is that you can freely combine business with family life, (facing page, right) and buy your own food with your own money (facing page, top left), instead of allowing hunger to force you to eat of rubbish bins (facing page, bottom left). Nor, indeed, is there any need for panic or fear of your wares being crowded out of the market. Because the list of goods in popular demand is limitless dresses, knitwear, cattle bells, basket, phane (left, top and above), you name it!

Mahura a go itirela ke gore o kgona go tlhokomela papadi ya gago le bana ka nako e le nngwe (tsebeng ele, mojing), o bo o ithekele dijo ka madi a a reng wena (tsebeng ele, kwa godimo molemeng) o tlogetse go sela mo dithining tsa matlakala ka tlala e itelekelse (tsebeng ele, kwa tlase molemeng). E bile gape ga o a tshwanela go boifa gore dilwana tsa gago di tla tlhoka theko. Dilwana tse di batlwang ke bareki ga di na palo — MESESE, MEBESE DITLOLOKO TSA DIKGOMO, BOMMANKI, PHANE (molemeng, kwa godimo, lefa godimo fa) le tse dingwe tse di senang — maina!

(E) continued from Page 21

Town Council every six months to get a permit cuts too deeply into their profits.

So they seldom take the trouble to get one. As a result Gaborone Town Council officials occasionally pick up their big "shamboks" and stage a roundup of these illegal young dealers a merry chase ensues.

Some of the boys throw away their fruit and just run for it. Others use their wits and dream up a story to tell the officials when they confront them. Either ways, their selling is interrupted for just a short while and in no time it is business all over again.

The town council officials are not the only people who present a problem to the young boys' business. Council street cleaners get very tired of picking up peelings dropped all over the pavements. Instead of blaming fruit buyers and eaters, they unleash their anger on young vendors. They chase the boys from the Mall but young legs move more swiftly than old ones and the selling goes on.

The boys are not the only people selling wares on the street corners of Gaborone. At many places around town adult street vendors are a familiar sight. Many of them have taken to street selling for exactly the same reasons as the small boys — they have no other source of income for the upkeep of their families.

So big men and women also turn to selling themselves up at a strategic spot to sell fruit and other goods to earn money. Most of them take the trouble to get permits from the town council — but sometimes even that leads to trouble. When a vendor applies for a permit he must indicate where he wishes to set himself to sell his wares.

If the spot he chooses turns out to be a poor one the vendor moves his wares to another place where he thinks there's a higher traffic of passers-by. Then council officials confront him and tell him to move back to his original spot. He moves, but the next day he returns to his preferred spot.

A week later the whole thing happens all over again. All this confusion could be avoided, according to Deputy Town Clerk Rufus Molokomme. He suggests that a street vendor intending to change his business site should go back to the Council and request an official change of location.

The vendors who seem to be on good terms with council officials are those at the Gaborone Railway Station Market and bus rank. These vendors, popularly known as "Bo-Mmaseapei," sell their wares in stalls which they rent from the council.

But these and fruit boys are not the only street businessmen Gaborone has, at the end of the summer season the number of street vendors doubles for a short while. At this time vans and donkey carts mushroom from all sorts of places some from as far away as Gabane and Mogobane.

Young and old mingle under Gaborone's tree shades and a hectic business of sweet reed, maize and melons of all shapes and sizes turns Gaborone into a sprawling supermarket.

At this time Gaborone town council officials have their hands full. Very few, if any, of these temporary vendors ever bother to get a permit, and the council officials have to deal with both the newcomers and their usual permit defaulters — the young boys!

Street vending is part and parcel of the lives of most cities in the world. You find them at Paris or Rio, Amsterdam or Mexico City. And everywhere you go, the same story repeats itself — city officials are always chasing them. Gaborone is no different.

But one way or the other, with or without, permits in rain or in sunshine, the street vendors of Gaborone will go on selling their wares always in quest of trying to find an honest way of living.

(S) E tswa tsebeng 7

Mabapi le meletlo ke ka re fela kare, ga ke itse gore go ne go ntse go dirwa jang pele. Mme ka nako ya fa ke simolola go buduloga ke ba ke tlhaloganya ka tsa meletlo ya botsalo ba Morena, ke ile ka lemoga gore ditiro tsa kereke ke tsone di tsayang seabe se segolo. Kwa ntle ga moo ke meletlo ya dijo le dino, maitiso a diletso, dijo le metshameko kwa ntle ga metse le ditshwantsho tsa metshikhinyego (bioscope) mo gotlhe mo ga go re solegele molemo, re tshwanetse go tlosolosa letsatsi le.

Ga go reye gore dilo tse di dirafala mo ditoropong fela, le kwa magaeng di a dirafala mme ebile koo go botoka ka gore tlotlo e teng mo bagolong. Gape kwa ditoropong ke batho ba se kae fela ba ba tleng ba itshwenye goya dikerekeng mo letsatsing le. Ba bangwe botlhe ba tlalatlala kwa dibareng le kwa maitisong a mmino ka maikaelelo a gore, 'ke a go bo nwa (bojalwa) gore kolobe e bo e tswe mo hokong.'"

E ne e gorogile maloba Keresemose ga nna semphete. Basadi ba Botswana ba tsena bentlele le bentlele ba reka mephutlhelwana le dikhenekhene

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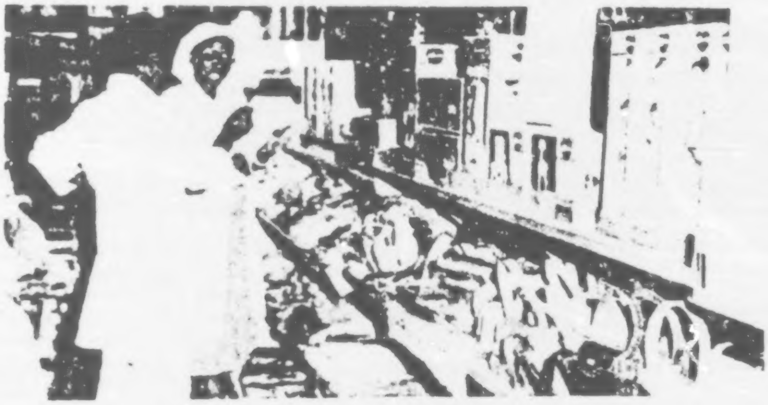
(S) E tswa tsebeng 8

ka go bo ba sena madi a go reka dijo tseo. Ba eleng Bakeresete bone ba rapele ba latele ditsholofelo tsa Kirisemose tse di opelwang fela di sa dirafadiwe. Re a fitlhela gape botagwa le go tlola molao di le dintsi mo letsatsing le go kabong go twe le boitshepo. Lefa letsatsi la Kirisemose le siame ka le a bo le jewa moroba, ga ke kake ka utlwa botlhoko fa le ka tlosolosiwa."

That was the christmas season as women of Botswana would like to remember it. Shopping! Shopping!



A doyen anthropologist's memoirs of ‘BOGWE

BOOK REVIEW by Sidwell Mhaladi Gabatshwane, a well-known Setswana writer and local historian. The booklet, printed by Gaborone Printers and available at the Botswana Book Centre at P2,25, discusses the various aspects of the controversial subject of "Bogwera" — the magwane (pre-initiation youths), their instruction, ranking and discipline, initiation camp organisation and food supply, and other facets of the institution.

This 19-page monograph is the work of late Dr Isaac Schapera, at the time of his death Professor Emeritus at the University of London, and is published by Mochudi's newly established Phuthadikobo Museum. The author was a world-famous anthropologist who had made close studies of African traditions, customs and history — PARTICULARLY OF THE Setswana-speaking peoples of present-day Botswana.

His researches in Botswana some years ago resulted in authoritative publications which were of the greatest value not only to the British Administration of the Bechuanaland Protectorate but also contributed immensely to the preservation of Setswana culture.

Among these are: "Handbook of Tswana Law and Custom" (1938); "Native Land Tenure in Bechuanaland Protectorate" (1943); "Tribal Legislation Among the Tswana-Speaking Tribes of Bechuanaland Protectorate" (1943); "Migrant Labour and Tribal Life" (1947); and "Tribal Innovators (Tswana Chiefs and Social Change (1795 — 1940)" which was published in 1970.

The present publication "Bogwera", as its title denotes, focuses its attention on a traditional custom according to which males of one age-group had to be sent out to initiation schools some distance away from their homes before they could be allowed to marry, speak at tribal meetings, or sit around a fire and share opinions with 'full men.'

The form this ceremony commonly took varied from one regional group to another. When the various Botswana chiefs were converted to the Christian religion they abolished this institution in consequence to the missionary view that the institution was heathen.

Dr Schapera discusses the "bogwera" ceremony as it was practised by the 'Bakgatla ba ga Kgafela' before its abolition in 1902 by Chief Linchwe I (great grandfather of present Bakgatla Chief Linchwe II Kgafela).

Chief Khama III had been the first to abolish the "bogwera" and "bojale" (a female variation) institutions in 1887, followed by Bakwena Chief Sebele I in 1901, Bangwaketse Chief Bathoen I in 1902 and Batawana Chief Mathiba in 1910.

Africanists today advocating the revival of their forebears' authentic institutions accuse the missionaries of having committed a sin of "indoctrination" against their race.

They also decry missionary influence as an over-zealous act which lacked objectivity of purpose, apart from being an organised conspiracy which sought to contaminate the mind so as to inculcate foreign ideologies into African societies.

Dr Schapera significantly records that "Bogwera" was among the most important tribal rites observed by the Bakgatla.

Bakgatla Chief Linchwe II, in a preface to "Bogwera," recalls the hot debate that raged over Radio Botswana during 1975 and 1976 and rightly points out that only accurate knowledge can foster a fruitful re-examination of this institution and possibly stimulate a "new spirit of cultural awareness among people throughout Botswana."

Similarly, Dr Leonard Ngcongco, a history professor at the University College of Botswana, observes in a preface to the publication that: "Africanists in Botswana will be especially grateful to Professor Schapera for enabling this important monograph to be published here."

"Bogwera" is not only an invaluable historical and cultural publication but is also a big contribution to the preservation of Africana. Those who striving untiringly to preserve cultural data for posterity will find it a source of great encouragement.

Nevertheless, Dr Schapera's reluctance to give his own interpretation of the various rites described to him by his informants deprives the reader of the vital guidance he needs in order to have a clear view of what the institution was also about.

Likewise, that most of his informants had never themselves taken part in "bogwera" ceremonies leaves the reader with a feeling of a half-fulfilled promise. But, of course, Dr Schapera himself acknowledges that he "did not question them exhaustively."

He also clearly points out that he "deliberately included conflicting statements and some that seem suspect ...." Some such possibly "suspect" statements are those concerning the flogging of the initiands.

Dr Schapera's record here leaves one wondering how different his information is from the first impressions of a newcomer who takes for granted that whipping is an integral part of the mophato concept — merely because he happened to find a defaulter being punished.

But all said and done, "Bogwera" is a publication of immense value to any serious student of Setswana custom and culture. Dr Ngcongco's preface to the publication rightly extols Dr Schapera's decision to choose Botswana as the first place of publication of his monograph.

And, of course, Dr Ngcongco also articulates a genuine and wide based sentiment when he expresses the hope that this "fine gesture ....by the doyen of Botswana studies .... (is fit to) be emulated by other researchers and scholars so that Batswana become the first, rather than the last, to benefit..." from research work done on their country.

KELEKO YA BUKA e re e diretswe ke Sidwell Mhaledi Gabatshwane, mokwadi yo o itsegeng thata wa Setswana le ditso. Bukana e e gatisitswe ke ba Gaborone Printers mme e bile e ka rekwa kwa Botswana Book Centre ka tlhotlhwa ya P2,25. E bua ka ditsamaiso tse di farologanyeng ngwao e tsositsweng kgang ya moruthutha e ya "Bogwera" e — go simolola nako ya magwane a phuthana ba opela medikane, kafa a rutwang ka teng, boitshwaro jwa one, le kaga bothibelelo jwa one le kafa a bonang dijo ka teng.

RA'

kafa radikitso wa ditso le ngwao a bo itseng ka teng

Bukana e ya ditsebe tse 19 e kwadilwe ke Dr Isaac Shcapera, yo ka maemo a neng a le Motlhatlhelela-dithuto-mogolo (professor) wa University ya London, lefa a ne a sa tlhole a dira tiro eo, mme e gatisitswe ke ba lekgotla la Mochudi la Poloka-ngwao la Phuthadikobo (Phuthadikobo Museum).

Mokwadi yo o itsege thata ka dithuto tse di bophara tsa matshelo, ngwao le ditso tsa Ma-Afrika — bogolo thata tse di kgonosetseng mo merafeng ya lefatshe le jaanong le bidiwang Botswana.

Ditlhotlhomiso tsa gagwe ka matshelo a Batswana mo dingwageng tsele, di tsetse dibuka tsa boitseanape jo bo kwa godimo thata jo bo ne jwa thusa ba puso ya ga Mmamosadinyana go busa lefatshe la Tshireletso ka tlhamalalo. Go feta foo, dibuka tsa go nna jalo ke sefalana se segolo sa poloko-ngwao ya Setswana.

Dingwe tsa tsone ke bo: "Handbook of Tswana Law and Custom" (1938); "Native Land Tenure in Bechuanaland Protectorate" (1943); Tribal Legislation Among the Tswana-Speaking tribes of Bechuanaland Protectorate" (1943); Migrant Labour and Tribal Life" (1947); le "Tribal Innovators (Tswana Chiefs and Social Change (1795 — 1940)" e e gatisitsweng ka 1970.

Bukana e ya gompieno e e bidiwang "Bogwera," e bua ka ngwao eo ya Setswana e e kaiwang ke leina leo la yone e mo go yone basimane ba tekane tsa mmogo ba neng ba tshwanetse go isiwa kwa ntle ga motse go ya go rupa, pele ba letlelelwa go ka nyala, go ka nnela diphuthego tsa kgotla le bagolo, kgotsa ba ora molelo o le mongwe le 'banna tota.'

Mekgwa ya tsamaiso ya "bogwera" e ne e farologana go ya ka merafe. E rile fa dikgosi tsa merafe ya Batswana di amogela tumelo ya Sekeresete tsa akofela go fedisa ngwao e ya "bogwera," e le kgato e e ts..lwang ke kgakololo ya baruti ya gore mokgwa o ke wa boheitane.

Schapera o bua ka "bogwera" jwa 'Bakgatla ba ga Kgafela' pele ga bo khutlisiwa ka 1902 ke kgosi Linchwe I (Rraagwe Mogologolwane Kgosi Linchwe II Kgafela yo o busang gompieno.

Kgosi Kgama III e ne ya-nna ene wa ntlha go fidesa "bogwera" le "bojale" ka ngwaga wa 1887, a latelwa ke Kgo Kgosi Sebele I wa Bakwena ka 1901, Kgosi Bathoen I wa Gakgwaketse ka 1902 le Kgosi Mathiba wa Batawana ka 1910.

Baithuti ba ditso tsa Afrika ba gompieno e a re ba akanya go tsosolosa dingwao tsa segabone ba supe baruti ba ka menwana ba re ke bone ba latlhisitseng batho segabone. Ba pega baruti sebe sa gore tlhotlheletso ya bone mo Ma-Afrikeng e ne e se ya sepe fela fa e se go ba wetsa ka lemena la go ba fetola makgowanyana a 'nko dibopapi.

Dr Schapera o re lemotsha sentle fela fa "Bogwera" e ne e le nngwe ya dingwao tsa Sekgatla tse di neng di tseetswe kwa godimo thata. Kgosi ya Bakgatla wa tsatsi jeno, Kgosi Linchwe II, e rile a kwala ketapele ya bukana e ya "Bogwera" a gakologelwa kgang ya moruthutha e e kileng ya thuruelela mo Seromamoeng sa Botswana ka bo 1975 le 1976.

O ntsha kgakololo e ntle ya gore "kitso e e tletseng ke yone fela e ka tsalang itemogelo e e tlhomameng ya ngwao le setso mo bathong ba Botswana ka kakaretso.

Mongwe gape yo o dumalanang le mafoko a ga Kgosi ke Dr Leornad Ngcongco, Motlhatlhelela-dithuto-mogolo (professor) wa ditso mo (University College of Botswana). Mo ketapeleng ya bukana e o akgela a re: "Baithuta-Se-Afrika mono Botswana ba tla opela Dr Schapera legofi ka gobo a letlile polelo-tlhaloso e ya gagwe go gatisiwa mono."

Bukana e ya "Bogwera" ga se fela gore ke sefalana sa botlhokwa sa ditso le dingwao. Gape e bile ke tsela nngwe ya tshomarelo dithuto tsa mekgwa ya Se-Afrika. Bao ba ba batlang go bolokela dikokomana dingwao ka mokwalo ba tla itseela dikgakololo tsa botlhokwa mo bukaneng

Lefa go ntse jalo, ekete Dr Schapera o rontshitse babadi kitso e e tletseng ya bogwera ka go tlhoka go ntsha maikutlo a gagwe mabapi le dithulaganyo tse di farologanyeng tse a di utlwileng ka ga mokgwa o.

Gape, e re ka bontsi ja batho ba Dr Schapera a neng a ba botsa bo ne bo ise bo ke bo ye "Bogwera," mmadi o thatafalelwa ke go farologanya sentle se eleng boammaaruri. Le ene Dr Schapera ka bo ene o ipolela fa "ke sekile ka ba botsisisa go tsenelela kwa tengteng."

O tswelela a tlhalosa a re: "ke kwadile ke akaretsaa le dipolelo tse di sa nyalaneng dingwe ebile tse di sa kgoregeng motlhakola thata."

Nngwe ya dipolelo tse o di boleletsweng tse di belaetsang tseo e amana le go kgwathisiwa ga magwane."

Kitso ya ga Schapera e ka akabatsa mmadi a ba a ipotsa gore e farologana fa kae le ya moeng yo o tsayang gore go kgwathisa ke bontlha bongwe ja mophato — fela ka gore o fitlhetse lengwe la makinitane le otlhaiwa!

Lefa go ntse jalo, bukana e ya "Bogwera" ke ya botlhokwa mo baithuting ba ba nyoretsweng go itse dingwao le mekgwa ya Setswana. Ketapele ya ga Dr Ngcongco mo bukaneng e e galaletsa go sa rone maikaelelo a ga Dr Schapera a gore Botswana a nne lefelo la ntlha la kgatisetso ya polelo-tlhaloso e.

E bile gape Dr Ngcongco o gatelela maikutlo a botlhokwa a e leng a Batswana ka bophara fa a ntsha tsholofelo ya gore "bopelo-namagadi jo ja moithuti mogolo yo ka tsa ditso Botswana bo tshwanetse go tsewa malebela ke baithuti le barutisi ba bangwe ka tsa lefatshe le, gore Batswana ba nne bone ba ntlha e seng ba bofelo go sola molemo thuto e e bapetsweng mo lefatshing la bone."

HOW MUCH DO YOU KNOW ABOUT BOTSWANA?

1. What is the population of Botswana?
700,000

2. The urban population has been growing at one of the highest rates of urbanization in the world. Which rate?
12%

3. In 1977 what was the percentage of the rural population who is within reach of piped water?
26%

4. The main crop of Botswana is ____________________
sorghum

5. Between 1970 and 1976 juvenile delinquency statistics show an increase of
66%

6. Thousands of Batswana are under 20 years old. What percentage?
57.3%

7. In 1974 what percentage of the rural households was subsisting below the poverty datum line?
40%

8. In 1975/76 what percentage of manufacturing firms was controlled by foreign corporations?
69%

9. In 1976/77 the amount of money received by non-residents outside of Botswana from the national economy is
P43 million

10. In Botswana the Government charges, as taxes, what percentage of the revenues of all commercial enterprises, big or small?
35%

11. Thousands of Batswana work in the mines in South Africa. How many?
35,000

12. In 1977/78 the Government expects to export diamonds for a total value of?
P41.5 million

O ITSE GO LE KAE KA BOTSWANA

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1. Batho ba ba kae mo Botswana?
Fa gare ga 700,000

2. Palo ya batho mo ditoropong e ntse e golela godimo go feta
mo ditoropong tse dingwe mo lefatsheng. E gola ka palo e kae?
12%

3. Ka ngwaga wa 1977 ke batho ba metse ba la bakae ba baneng ba
dirisa metse a dipompo?
26%

4. Sejwalo se segolo sa Botswana ke
mabele.

5. Magareng a 1970 le 1976 palo ya diganana e supile tse di
masome mabedi ka percentage e kae?
66%

6. Lekgolo la Batswana le ka fa tlase ga dingwaga di le 20.
% ke bokae?
57.3%

7. Ka ngwaga wa 1974 ke palo e kae ya batho ba magae ba ba
neng ba jela ganong ba ba kafa tlase ga mola wa khumanego
40%

8. Mo ngwageng tsa 1975/76 ke palo e kae ya madirelo e e neng
e laolwa ke ba tswa-kwa?
69%

9. Mo ngwageng tsa 1976/77 palo ya madi e e neng e amogelwa
ke batho ba ba sa nneng mo Botswana a tswa mo itsholelong
ya Botswana ke
P43

10. Mo Botswana Goromente e tsaya, e le jaaka makgetho, 35% ya
madirelo a e leng a batho, a mannye kana a magolo.

11. Dikete-kete tsa Batswana di dira kwa meepong ya Afrika-Borwa.
Ba le kae?
Ba feta 35,000

12. Mo ngwageng tsa 1977/78 Goromente o ikaeletse go rekisa
teemane ka madi a a kanang ka
P41 million

13. What percentage of farmers come into regular contact with their extension agent?
15%

14. What percentage of the total number of cattle is owned by only 5% of the rural households?
50%

15. Between 1973 and 1978 the number of co-operative societies has increased how many times?
The number has tripled.

16. In 1975 the revenues of Government employees were higher than those of farmers. How many times higher?
Four times.

17. What is the percentage of the rural population who have no cattle?
45%

18. In 1977 the Botswana Meat Commission in Lobatse slaughtered thousands of cattle. What percentage belonged to the freehold farmers?
50%

19. In 1975 Botswana imported maize and maize meal for a value of?
P3.5 million

20. How many new jobs does the Government expect to create between 1975 and 1991 from all sectors of the economy?
15,000

21. The average annual income of employed Batswana is what?
P1,000

22. From 1973 to 1976, the Government increased the recurrent expenditure of the rural health facilities by what percentage?
200%

23. What is the biggest killer in Botswana?
Tuberculosis.

24. In 1976 the total number of beds in hospitals was 1871, giving a ratio of how many beds per 1000 patients?
2.8 beds per 1000 patients

13. Ke palo e kae ya balemi e e ikopanyang kgabetse-kga-betsa le balemisi ba bone?
15%

14. Ke palo e kae ya dikgomo e e ruilweng ke batho ba palo ya 5% ya batho ba selegae?
50%

15. Magareng ga 1973 le 1978 palo ya makgotla a tshwaragano e menaganye gararo.

16. Ka 1975 dituelo tsa babereki ba Goromente di ne di feta tsa balemi-barui. Di di feta gakae?

17.

18. Ka ngwaga wa 1977 matlhabelo a Lobatse a ile a bolaya diketete tsa dikgomo. Ke palo e kae e e neng e e ya balemi-barui ba ba ithekisetsang?
50%

19. Ka ngwaga wa 1977 Botswana o ile a reka mmidi le bupi jwa mmidi ka tlhtlhwa ya?
P3.5 million

20. Ke ditiro di le kae tse di ntsha tse Goromente o ikaelelang go di dira magareng ga ngwaga tsa 1976 le 1991 go tsweng ntlheng tsotlhe tsa itsholelo?
15,000

21. Dutuelo ka kakaretso ka ngwaga tsa badiri ba Botswana ke?
P1,000

22. Go tlogeng ngwaga tsa 1973 go fitlha 1976 goromente o ile a oketsa madi a tsa boitekanelo kwa magaeng ka?
200%

23. Sebolai se segolo mo Botswana ke sefe?
Kgotlholo e kgolo.

24. Ka ngwaga wa 1976 palo ya malao mo dikokelong e ne e le 1871, go raya gore malao a le 2,8 go batho ba le 1,000
Malao a le 2.8

25. The Ministry of Health expects to establish health posts within a certain number of kilometres for all settled Batswana. How many kilometres?
15km

26. The percentage of untrained teachers in primary schools in 1975 was?
50%

27. In 1975 what was the percentage of Batswana teachers in secondary schools?
44%

28. What is the percentage of primary school students in grade 7 who do not enroll in Form 1 at secondary school?
50 to 70%

29. Cost of education is high; a year of secondary school is as expensive as how many years of primary school?
10

30. According to the NDP IV (National Development Plan 1976-81), the office of the President's development expenditure will amount to?
P8.5 million

31. According to the NDP IV, the Ministry of Agriculture expects to spend P23 million for agricultural projects. How much will be spent on arable development?
P3.02 million

32. In which year does the Government expect Batswana to become self-sufficient in cereals, fruits, dairy and poultry products?
1986

33. According to the NDP IV, which Ministry will receive the largest share of all the development expenditure?
Communications

34. How much will this ministry receive?
P85.6 million

35. The NDP has allocated P52.1 million to the Ministry of Local Government and Lands for its development expenditures. How much has been given for rural development?
P12.1 million

(from Kutlwano, July/August 1978) Contributed by Luc Boutin, Serowe

25. Lephata la tsa botsogo le ikaelela go aga dikokelwana mo sekgaleng sadikilometara tse di itseng mo mafelong otlhe a Botswana. A la makae?
15km

26. Percentage ya baruta-bana ba dikolo tse dipotlana ba ba sa rutelwang boruta-bana ka 1975?
50%

27. Ka 1973, % ya matidere a Botswana mo disekontari?
44%

28. Ka 1975 ke percentage e e kae ya barutwa-bana ba Batswana e e neng e ruta mo dikolong tse dikgolwane?
50 go yeng 70%

29. Thuto ke selo se segolo, ngwaga kwa sekolong se segolwane e tshwana fela jaaka dingwaga di le
lesome mo sekolong se sepotlana

30. National Development Plan 1976-81 e supa fa e le gore ofisi ya ga Tau-tona e tlaa ntsha madi a ditlhabololo a a kana ka?
P8.5 million

31. National Development Plan IV e supa fa e le gore lephata la Temo le Leruo le ikaeletse go dirisa madi a a kanang ka P23 million go dira ditlhabololo tsa temo-thuo. Go tlaa dirisiwa bokae go tlhabolola temo.

32. Ke ngwaga e fe e Goromente o bonang gore Batswana ba ka kgona go itirela dijo, maungo masi le go itlhokomelela dikoko?
1986

33. Fa re bala National Development Plan IV ke lephata lefe le le tlaa amogelang a mantsi go feta a mangwe e le a itlhabololo?
Lephata la megala le tsa tlhaeletsano

34. Lephata le le tla amogela bokae?
P85.6 million

35. National Development Plan IV e abetse lephata le dikgaolo le mafatshe madi a a kanang ka P52.1 million. Metse ya magae e abetswe bokae go itlhabolola?
P12.1 million

Kutlwano Phukwi/Phatwe 1978

Dikgang tsa Tsebe e re di filwe ke Luc Boutin, Serowe

DRIVING INFLATION

Dear Editor,

Why can't the government build driving school? At present we are being cheated. We are made to pay with two beasts or even three by driving school teachers whereas we are supposed to pay only P60. Does this mean three beasts are worth about P60?

This cheating continues when one is examined because the examiners use their homes for this purpose. So in order for one to pass, he has to bribe them.

One other thing, why can't the government allow illiterate children to join the Botswana Defence Force because they also want to defend their country?

May I ask whether being illiterate means one has no feelings? I am asking this question because when taking official trips illiterates are deprived of such items as mosquito nets, bath, beds and lamps while the elites get them.

The last question is why are there no adult education classes in Maun.

Matthews Molebatsi, Maun

July/August 1978

POLAO YA KGOETSO

Morulaganyi,

Nna ke ne kere goromente ga sa dire sekole sa go ithuta go kgweetsa ke eng ka gore go setse go na le tsietso mo baruting mo gongwe o duedisiwa gongwe kgomo di le pedi gongwe di le tharo mme gone go tulwe go batlwa P60 go raya gore madi a a bo a le mannye mo dikgomong tse tharo.

Gape go na le tsietso e ntsi mo batlhatlhobing ka gore diofisi tsa bone ke malwapa a bone ga o tla pasa ke go ntshitswe jojwa (madi).

Gape ke eng fa goromente a sa dire gore bana ba ba sa rutwang ba tsenelele sesole sa rona ka le bone ba batla sesole ba batla go lwela lefatshe la bone.

Gape ke batla go itse gore a fa motho a sa rutwa a naa ene o dirilwe ka tshipi ka mo ditirong ga o sa rutwa ke moka o leng tshipi ga le ya diritiping yo o rutilweng o neelwa letsela la monang le bata le setilo le bolao le lebone yo o sa rutwang a tsamaya fela.

Jaanong sekole sa bagolo ke eng ka kwa bo Maun se seo?

Matthews Molebatsi, Maun

Phukwi/Phatwe 1978

WHY ENGLISH RB?

Dear Editor,

Who should benefit from Radio lessons? The elite or all Batswana? I thought lessons on child care were directed to our illiterate mothers at home, who haven't read books. Lessons were meant to be in Setswana but all the way through announcers tend to drop more English words. I should think English words should be dropped in such words like "incubator" where we have no Setswana name for it.

Most of the elite know the use of clinics and they read about child care. I raise this point because two weeks ago during opening day at Princess Marina (as said) a certain Mrs. Diseko amazed me.

She kept on explaining most of the things in English even where not necessary. Mothers when listening to the radio and hearing most of the words in English switch it off while if they could be given in Setswana they could benefit them. Thank you.

Peewee Bathuleng, Gaborone

July/August 1978

SEKGOWA SEO RB!

Morulaganyi,

Dithuto tsa seromamoa, di diretswe gore di solwe molemo ke mang? Ke neke ntse ke ithaya ke re dithuto ka ga tlhokomelo ya masea di diretswe bomme ba ba sa rutegang ka jaana bone ga bana go ipalela dibuka.

Dithuto tse di ntse di rutiwa ka Setswana mme se se tlholang ke gore baanamisi ba eta ba di tswaka ka sekgoa. Go matshwanedi nako nngwe gore go ka latlhelwa mafoko a sekgoa a a tshwanang le bo "incubator." Go ka dirwa jalo fela fa e le gore mo Setswaneng ga re na lefoko le le emelang leo la sekgoa.

Barutegi ka bontsi ba itse mosola wa dikokelwana. Ba itse ka ga tlhokomelo ya bana. Ke kwala jaana ka go re mo dibekeng tse pedi tse di fetileng, ke ne ka hakgamatswa ke Mme Mmadiseko fa a ne a bua mo moketeng wa pulo ya Princess Marina Hospital. O ne a neela ditlhaloso dingwe Sekgoa, le mo tota go neng go sa tlhokafale gore a ka dirisa sekgoa.

E ya re fa bomme ba utlwa mafoko a sekgoa mo dithulaganyong, ba tswale diromamoa tsa bone. Ntswa tota fa dithulaganyo di ne di dirwa ka Setswana, go ne go ka solegela bomme molemo.

Peewee Bathuleng, Gaborone

Phikwi/Phatwe 1978

DO WE TRAIN ONLY TO CARRY SPANNERS

Dear Editor,

I am quite confident that unless the "give me a spanner" kind of training is abolished, then Botswana is heading in a wrong direction. This is the type of training meant to later frustrate young people.

Take the National Centre for Vocational Training (NCVT), for instance. It is trying to do its best. But when it comes to field work, trainees gain nothing. Here the job of a trainee is just to carry tool cases and spanners for their seniors. They are never allowed to do any practicals. In fact they can be simply described as observers here.

Also, in my opinion, the four and half years' course for a draft man at the NCVT is rather too long. It would take a Cambridge fellow only a year to gain theoretical knowledge. And after this he would be left with the "on-the-job-problems" only.

If only we could be given enough time to work on our own, we could qualify within the shortest possible time. But at present the type of education given at the NCVT gives one the impression that the institute was meant for standard sevens and not someone with training, then Cambridge certificate.

If we are to sit back and watch this type of training, then we are riding a dead horse.

Samuel Kesimolotse, Gaborone

July/August 1978

SA RONA KE GO RWALADIPANERE

Morulaganyi,

Ke na le tumelo e e tietseng ya gore thutelo-ditiro ya "mpha sepanere ke seo" ga e na go siamela Botswana fa e ka tsweledisiwa. Thuto ya motlhale o e diretswe go gatelela banana le go ba sulafaletse kgatlhego mo tirong ya bone.

Lephata a National Centre for Vocational Training le leka bojotlhe mme fela fa go tla mo tirong ya diatla baithuti ga ba sologelwe molemo ka gope. Bone ba boelwa fela ke go rwala dikgetsana tsa dipanere ba di sikaretse bagolwane ba bone. Ga ba fiwe sebaka sa go dira ka diatla. Bone ke babogedi fela.

Gape nna ke bona fa dingwaga tse baithuti ba ditsayang mo sekolong se di le di dintsi thata. Ke bona fa moithuti wa matiriki a ka kgona go tsaya ngwaga o le mongwefela fela go ithuta boitseanape ja dibuka mme e re go tswa fa fela a bo a setse a inaakanya le go ithuta a bile a dira ka diatla.

Gore re fetse dithuto mo nakong e khutshwane re tshwanetse ra nwa nako ya go ithuta go dira. Le gone dithuto tsa rona o kare di diretswe baithuti ba ba badileng lokwalo la bosupa fela.

A re se phutheng matsogo fela dilo di ya masweng.

Samuel Kesilmolotse, Gaborone

Phukwi/Phatwe 1978

WHY DO WE ALLOW WAGE 'APARTHEID'

Dear Editor,

I'm worried about Botswana's future. So please publish this letter. To start with, we write these letters so that the responsible authorities must take action. But this seems never to happen.

Almost every month there are some complaints about Orapa. What happens? Nothing! Jwaneng is about to open. Already the nation is warned not to come close to the place and for that matter using a derogatory word "squart." Is this not the people's country?

Even worse it is said the diamonds will fall into wrong hands. So white hands are right. Are these mines not a source for employment? We have a professor at present who is working on this issue. We do not need these people. Employment really needn't be a problem with these sources. To cut the long story short, there is 'apartheid' (discrimination) in its true colours in Botswana.

Take, for instance, the most salaries commission, is it fair? There have been considerable complaints about it. The nation is waiting anxiously for the outcome.

Botswana, please be fair to your children. Why should others get an increase of hundreds of pula a month when others get an increase of a few thebe. The latter is the majority and so the majority should rule. Last question, are Orapa and Jwaneng free-hold farms owned by foreigners?

F.G. Phitshane

July/August 1978

KGETHOLOLO TUELO

Morulaganyi,

Ke tshwenngwa ke bokamoso ja Botswana. Jalo he, tsweetswee gatisa lokwalo lo. Kana re kwala dikwalo tse gore ba di ba lebaganyeng ba tsee kgato.

Kgwedi nngwe le nngwe go na le dingongorego dingwe ka Orapa. Go diregang? Sepe! Jwaneng o tloga a bulwa mme go setse gotwe batho ba seka ba atamela lefelo le; e bile go dirisiwa lefoko le le tlontlolololang--go ipaafela (to squart). A go lo mono ga se lefatshe la rona?

Se se maswe go feta gatwe diteemane di ka tsena mo diatleng tse e seng tsone. Jalo he diatla tsa basweu ke tsone mmemme. A go lo mo meepong ga se mafelo a ditiro? Re na le moitseanape yo o lebisisang go lo fa. Tota mme ga re tlhoke batho ba. Ditiro ga dia tshwanela go nna mathata re na le meepo. Go e baya ka bokhutshwane go na le kgethololo e e popota mo Botswana.

Tsaya sekai ka tlhotlhomiso ya madi a babereki, a e ne e na le boammaaruri? Go nnile le dingongora tse di ntsi kayone. Setshaba se letlile gore go tla a dirafalang.

Botswana botlhe direla bana ba gago go sena selabe sepe. Ke eng ba bangwe ba okelediwa ka makgolokgolo a dipula fa ba bangwe ba bona bonnyennyane fela ba be bone ba bantsi jalo he a puso ka batho e diragale. Potso ya bofelo ke gore a Orapa le Jwaneng ke masingwana a mogo one batswakwa ba ka dirang boithatelo?

F.L. Phitshane

Phukwi/Phatwe 1978

A MEAT PROBLEM

Editor,

In Ghanzi unlike in other districts, meat is sold to the public without taking any trouble to inspect it. The community buys meat from butcheries not being sure whether it is free from any infectious diseases like tape-worm.

This endangers the health of the public if not the whole nation. A butcher just takes any sickly beast from the cattle post to be slaughtered. The meat is sold to the public without being inspected for any infectious disease. It's time the Government takes a closer look into Ghanzi butcheries.

Joseph Serole, Ghanzi

January 1979

JOBS UNLIMITED

Dear Editor,

I would like to bring out a suggestion that would help to solve the problem of unemployment in Botswana. In my opinion we could make do with working in turns in order to solve this problem.

The system would be that everyone works for six months and gives somebody else a chance who in turn works for the same period. That is the only way to ensure that everybody gets a job, and as a result every Motswana would praise Government.

Obed T. Moleele, Bleskop

January 1979

NAMA E DIPHATSA

Morulaganyi,

Mo Ghanzi nama e ithekisediwa fela go sa tsewa matsapa a gore e tlhatlhobiwe. Batho ba reka nama mo diselageng ba sena bosupi ja gore a ruri e bo e sena malwetsi jaaka dibokwana tsa mala.

Seemo sa go nna jaana se tlhobaetsa matshelo a batho re kare le sone setshaba tota. Boradiselaga ba tsaya nngwe le nngwe kgomo e e gaufi, lefa e kabo e lwala, go ya go e tlhaba. Nama ga e ke e tlhatlhojwa pele ga e rekisiwa. Ke kopa gore a Goromente a ko a tsenye leitlho mo go bo radiselaga ba Ghanzi.

Joseph Serole, Ghanzi

Hirikgong 1979

KADIMANO DITIRO

Morulaganyi,

Ke bua ka ditiro, mo Botswana. Nna kele nosi ke kopela setshaba sa rona sa Botswana. A go dirwe gore re adimane ditiro kwa kgwedi tse thataro. Ba ba sa bolong go bereka bane ba tswa mo ditirong ka kgwedi tse thataro ba sutela ba bangwe.

Le bone ba dire ka kgwedi tse thataro, ba sutele ba bangwe. Re amogane ditiro. Gongwe rotlhe Batswana re ka itumelela puso ya rona.

Obed T. Moleele, Bleskop

Hirikgong 1979

THAT CAR IS FOR THE MAYOR ALONE!

Dear Editor,

I am impressed by the "Lordly" and "Worshipful" gestures the Gaborone Town Council has made towards Mayoral transport and comfort. At least that justifies the BD1 number plate.

But surely prestigious cars like the Mayor's Chevrolet Caprice Classic should not be used for messenger boy errands. Nor should they daily loosen their bolts and nuts in trans-Gaborone jolly rides.

The taxpayer pays through his nose for the purchase and maintenance of such luxurious automobiles. Look at the nearest Spareparts and Repairs book.

Unless such official vehicles are used in a proper manner they will always appear meaningless and wasteful to the public.

Tsepo Theodore Tsotetsi, Gaborone

January 1979

SEATBELTS OKEY (sic)

Dear Editor,

I never realised the importance of using seatbelts until one day when I was driving from South Africa. My car overturned and rolled five times.

It was a terrible accident. All the doors and window screens broke. The car was damaged beyond repair but I escaped without any serious injuries just because I had used my seatbelt.

From that time onwards I understood why the South African government encouraged the use of seatbelts. And I urge all our drivers to make use of seatbelts.

Aaron Mahoko, Francistown

July/August 1978

KOLOI EO YA GA MMATOROPO FELA!

Morulaganyi,

Ke kgatlhwa thata ke go bona Mmatoropo ya Gaborone a tsamaya ka koloi e e masisi e e matobetobe. Tota e bile le nomore ya BX ga e e rone. Sebe sa phiri ke gore fa gongwe o fitlhela koloi e e dirisiwa mo go tse di tshesane tse di sa e tshwanelang. Fa gongwe o fitlhela e kgabaotlolega le Gaborone yotlhe go jewa manteterapo.

Kana tota lekgetho le le kana kana le re le duelang ke lone le le dirisiwang go reka le go tlhokomela dikoloi tse. Fa o ka leba ditlhotlhwa tsa ditshipi tsa dikoloi tse o ka tshoga ka mokgwa o di leng kwa godimo ka teng.

Dikoloi tse di ka solega molemo fela fa di dirisiwa ka fa go tshwanetseng ka teng.

Tsepo Theodore Tsotetsi, Gaborone

Hirikgong 1979

RURI 'BANTA LA KOLOI KONOKONO

Morulaganyi,

Ke ne ke ntse ke sa itse gore puso ya Afrika Borwa e diretseng molao wa go ipofa ka lebanta fa motho a kgweetsa. Go diragetse tsatsi lengwe ke tswa Afrika Borwa ke kgweetsa ke ipantile mme koloi yame ya pitikologa ga tlhano, difensetere tsotlhe tsa thubega, maotwana a yone a sala a dikologa kwa godimo.

Modimo wa thusa ke ne ke le nosi fela. Ke ne ka nna foo ke sa itse gore nka dirang ka gore ke ne ke sa bone kgoro ya go tswa. Morago ga metsoso e le lesome goya go e lesome le botlhano ka utlwa phefo e tsena ka phatlhana ya fensetere e e neng e thubegile mme ka ikutlwa ke tshidile.

E rile ke leba koloi ka se ka ka dumela gore ke a tshela. Kana e ne e sena bobaakanyo mme nna ke ne ke sena le fa e le mangaponyana.

Ke ne ka isiwa kwa Princess Marina mme ka ntshiwa moragonyana. Jaanong kare Modimo segofatsa mabanka a ditilo tsa dikoloi ka gore a simoleditse botshelo jwa me.

Aaron Mahoko, Francistown

Phukwi/Phatwe 1978

WORRIED ABOUT PUBLIC TRANSPORT

Dear Editor,

We, the undersigned, are becoming more and more concerned with the state of "public transport" in Botswana. We are all familiar with the mini-buses and combies that ply the Gaborone-Lobatse road, the Lobatse-Kanye road, the Lobatse-Mafeking road, the Gaborone-Mochudi road, and other various methods that are used for travelling what we are becoming increasingly concerned with is the safety of this form of transport.

We can laugh off the breakdown of the mini-bus carrying the Lobatse Secondary School teams to play in Francistown. We cannot laugh off the death of one of our students. Yet the two are related. Both stem from the lack of interest that owners of "public transport" vehicles show for the safety of their passengers.

We suggest that the Government step in and use harsh measures against owners and drivers of vehicles that are not road-worthy. If this form of transport is to remain in private hands, then there have to be certain controls in the hands of Government that will ensure that anyone entering a combi or mini-bus can be as sure as possible that they will get off at their destination in one piece.

This would involve the regular testing of drivers; regular inspection of vehicles (for more than just hooters and lights--brakes, steering, tyres, power train, doors and locks, etc.), a special system of licensing of drivers and vehicles the insuring of all "public transport" vehicles for liability and strict enforcement of speed limits for all vehicles on all roads, checking overloading, stricter police control, relative youth of drivers.

This will not happen unless it is brought through the national Assembly. This is why we write to you, sir, as the M.P. for this constituency. However, since it affects every person who travels on the roads, we have made it an open letter.

L.N. Ramatebele (headmaster), Lobatse

February 1979

BA TLHOBAETSWA KE DIPALAMO

Morulaganyi,

Re le beno re batla go ntsha maikutlo a rona a tlhobaelo malebang le seemo sa dipalamo mo Botswana. Rotlhe re itse dibesenyana (combies) tse di tsamayang magareng ga Gaborone le Lobatse, Lobatse le Kanye, Lobatse le Mafikeng, Gaborone le Mochudi le tse dingwe fela jalo ka lefatshe lotlhe. Se tota sere tlhobaetsang bogolo-segolo ke gore a re palama dikoloi tse kwa ntle ga poifo.

Ee, re ka nna ra tshega gongwe fa nngwe ya dikoloi e ne e ba robegela mo tseleng e rwele bana ba sekolo sa Lobatse baya go tshameka kwa Francistown. Mme gare kake ra tshega fa mongwe wa barutwana ba rona a tlhokafala mo kotsing. Lefa go ntse jalo dilo tse pedi tse dia a tshwana. Bontleng jwa tsone di tsalwa ke go tlhoka tlhokomelo ya beng ba dikoloi mo bapalaming.

Re gakolola Goromente go tsaya dikgato tse di gagametseng mo bakgweetsing le beng ba dikoloi tse di sa siamelang tsela. Fa ele gore dipalamo tse, jaaka leitlho go bona gore ope mopalami, gonne gore o tla fologa kwa ayang teng a siame go sena e pe kotsi.

Mo gotla raya gore bakgweetsi ba tlhatlhojwe kgapetsa-kgapetsa, dikoloi di tlhatlhojwe gangwe le gape, eseng fela go tlhatlhojwa hutara le dipone, maboriki, lefetlho, dithaere le ditswalo, go nne le mokgwa o o kgethegileng wa go neela bakgweetsi diteseletso. Dikotsi tsotlhe tse di diragalang mogolafadi kgotsa moswi a bone madi go iphimola dikeledi, go nne le melao e e gagametseng ya go lekanyana lobelo, go bonwe gore a batho ga ba a tlala lepee-pee mo dikoloing, mapodisi a tsenye leitlho thata le bakgweetsi e se bo e le banana.

Megopolo e legale e ka diragala fela fa e ka bewa Palamente pele. Ke gone ka moo re go kwalelang rra ka e le wena Mopalamente wa kgaolo eno. Legale ka se se ema mongwe le mongwe wa bapalami, ke sone se se dirileng gore re kwale e le lekwalo la phatlalatsa.

L.B. Ramatebele (Mogokgo-Lobatse Secondary School), Lobatse

Tlhakole 1979

SUE THE CHIEF

Dear Editor,

I am disturbed by the current practice where traditional doctors are called to the Kgotla to determine by casting bones, the cause of lightning or why some people were killed by lightning. In most cases the doctors say "witches" are the cause.

I think that this thing will divide our society if it is allowed to go on. We all know that traditional doctors are good at saying other people are witches without any proof. Somehow many people accept it without question. But I tell you all these allegations are unfounded. The accused should sue the chief and his traditional doctors for defamation of character.

The Ministry concerned should take action before it is too late. Why should we let outselves be ruled by fear and superstition? I thought we were developing and not going back. If these so-called witches are deported where are they expected to go? Which village community will accept them after they have been slandered?

Chiefs should try to put themselves in the position of these "witches" and see how they would like it. Lightning is a natural phenomenon which no human being can control by magical means.

Kefitlhile Masogo, Gaborone

February 1979

SEKISANG KGOSI

Morulaganyi,

Ke tlhobaediwa ke mokwa o o tsweletseng wa go biletsa dingaka tsa Setswana kwa kgotleng go tla go latlha a tse di suleng, fore di bolele gore dikgadima di re tswela kae, kgotsa ke eng fa bangwe ba bolailwe ke dikgadima. Ka gale bone bo nkadi-latlha ba ba supa baloi ka monwana ba re ke bone barui le babolai ka dikgadima. Ke bona fa selo se se tla re aroganya ka bogare fa se letlwa go tswelela. Rotlhe re itse fa Bo-bola-bolela ba itsege ka go raya batho bare "Semangmang ke ene ago loileng" ntswa ba sena bosupi. Bale bantsi ba dumalane le dipolelo tse kwa ntle ga potso. Ke batla go le bolelela gore magatwe a ga ana lepele le lemorago. Bao ba ba atlholelwang boloi ka tsela e ba tshwanetse go tseela Kgosi le dingaka dikgato, ka ba ba senya leina.

Lephata la puso le le lebaganyweng ke kgang e le tshwanetse go tsaya kgato pele ga dilo diya masweng. Ke eng fa re letla go feretlhwa ke poifo le boloi? Ke ntse ke gopola gore re gatela pele eseng kwa morago. Fa bone ba gotweng ke baloi ba kojwa ba tshwanetse gore ba ye kae? Ke ofe motse o o tla ba amogelang ba sena go sutswa ka menwana? Dikgosi di tshwanetse go ipotsa gore fa bone ba kabo ba ne bale mo seemong sa bone ba ba bidiwang baloi ba bane baka dira jang. Legadima selo sa tlholego se go seng ope yo o ka se dirisang ka boithatelo mabapi le tsa bongaka.

Kefitlhile Masogo, Gaborone

Tlhakole 1979

NEWS OF THE PARLIAMENT

When the meeting of the parliament starts in the afternoon, 14 questions will be asked, which will be answered by Ministers of Parliament.

Mr. D. Kwelagobe will be answering the question of Mr. Kenneth Nkhwa of North East, who will be asking the question "Why is it difficult to give the Batswana suitable job positions?"

Minister of Work and Communication, Mr. J.G. Haskins, will be questioned by Dr. Benjamin Thema in regard to with whose permission the police are allowed to catch and charge Barolong farmers (just these).

Again Minister of Parliament Haskins will be questioned, this time by the minister of Mochudi Mr. Greek Ruele. Because the government is intending to take over the rail line of Rhodesia, Ruele would like to know if Haskins knows how big their office will be, because they can't take over until they have offices to use. Then he will ask the minister whether they have suggested that the offices should be in Mahalapye, because some offices had been constructed there while coal burning engines were still in use.

Member of Parliament of Nkange, Mr. Obed Chilume, will be telling the parliament why civil servants get promoted after 3 or 4 years while policemen are promoted after only 6 months.

Member of Parliament Mr. G.M. Kwerepe of Nhabe will ask the Ministry of Agriculture to check again and tell him about the loan of P50 for the farmers of Nhabe, who need money for seeds.

Member of Parliament of Shoshong will put forth his idea that the parliament might ask the government to consider new laws for theft and other bad things.

(Daily News)

TSA KWA PALAMENTENG

E tla re palamente e tsena mo tshokologong, go bodiwe dipotso di ka nna 14, tse di fetolwang ke Matona a puso.

Tona ya Bodirela mmuso le Dikitsiso Rre Daniel Kwelagobe o tla itenaganya le potso ya mopalamente wa Bokone Botlhaba, Rre Kenneth Nkhwa yo o tla a botsang gore ke eng se se diang thata go tsenya Batswana ba ba tlhalefetseng ditiro mo maemong a a ba tshwanetseng mo ditirong tsa puso, le gore Tona o ka ntsha tsholofetso efe, ya gore Lekgotla la khiro ya Bodirela puso le nonofile thata.

Tona ya Ditiro le tsa Tlhaeletsanyo Rre J.G. Haskins o tla a botswa potso ke Mopalamente wa Lobatse le Barolong Dr. Benjamin Thema, gore a bolelele Palamente, ka tshetla efe ya Balemi Barui ba Barolong, ba tshwarwa ke mapodisi ba bo ba lefisiwa teng foo, ka ba rwele dithoto tsa bone ba na le diteseletso tsa dipalamo, lefa tota ba isa dilwana tsa bone ke dipalamo tsa bone lekgotleng la Botswana le Thekiso ya Temo Thuo.

Gape Tona Haskins o tla a botswa ke mopalamente wa Mochudi Rre Greek Ruele, gore ka gore Goromente a ikaelela go tsaya diporo tse tsa Rhodesia, a o setse a bone gore diofisi tse ditona tsa tsone di tla nna kae, ka ga di kake tsa tsewa go sena diofisi tse kgolo tsa tsma tsamaiso ya tsone. Gape a tla a botsa Tona gore ga a akanyetse gore di nne kwa Mahalapye, ka gore ditsompelo dingwe di dirilwe mo malatsing a le fa go dirisiwa diterena tsa malatlha.

Ka moso Mopalamente wa Nkange Rre Obed Chilume o tla a kopa tona gore Lephata la Dikitsiso le Bodirela puso go bolelela palamente, gore ke kantlha ya eng badirela puso ba dielwa gore ba godisiwe maemo, mo dingwageng di le tharo go ya go di le nne ntswa, mapodisi one a godisiwa maemo morago ga dikgwedi di le thataro, le gore kana mapodisi a nonofetse tiro go na le badirela puso.

Mopalmente wa Nhabe Rre G.M. Kwerepe o tla a botsa Tona ya Temo thuo gore a o tla kopa goromente go sekaseka sesa a bo a boelela kadimo ya madi a P50 mo baruing ba dikgomo Nhabe, ba ba batlang madi ka matlho a mahibidu, gore ba ye go reka dipeo le lelokwane gore ba nose leruo la bone.

Mopalamente wa Shoshong o tla a ntsha mogopolo, wa gore phuthego e ya palamente e kope goromente go seka seka sesa melao ya borukhutlhi mo dikgotleng tsa Setswana ka maikaelelo a go gagamatsa dikatlholo, mo melatong ya titeo ya batho, bogodu le melato e e tswanang le ya borukhutlhi.

(Dikgang Gompieno, Labobedi Morule 5, 1978)

BIG PROBLEMS ARE FOR PROTECTION - YOUNG

The representative of the United States of America, Andrew Young, said, "The only good way to solve problems of the borders of Botswana is to make peace with the Botswana neighbouring countries."

"By those ideas the government of Botswana has great leadership," Mr. Young told the newspaper at their meeting on Sunday in Gaborone. He said protection is a difficult thing and the circumstances of protection in Africa still have to be discussed a lot.

Talking about South Africa, he said that the sources of the problems of the Botswana borders is that millions of people are forbidden their rights and freedom.

Mr. Young had some amicable discussions with our President, Sir Seretse Khama, about South Africa problems which affect all of us. He said if peace could reign in the countries which surround Botswana, it would reduce the problems at the borders of this country.

The representative of American Government said that the elections which were supposed to start yesterday in Namibia would not bring an honest peace.

He said peace could enter Namibia if provoked by the National Council, to be run by means of freedom and elections.

Until there is an agreement in this talk there will be problems in these two countries.

He said that because of these events, people have been arrested and have fallen for this country over the last years. The strong Western countries spend 18 months trying to make peace, improvements and protection of all people who are affected by these problems. "Everyone is looking forward to that because we believe fully that that is the only way to bring peace and freedom to Namibia."

The representative Mr. Young said he had hopes for improvement in Rhodesia, which might be possible with new attempts made by Britain and America. He said it is one of the important needs in that country for people to talk rather than kill each other because of their differences.

"Unfortunately it is very hard for people to understand. In most cases they will be very angry. Anyway I haven't given up hope that people will understand each other in the future."

MATHATA-MMAGOLO KE A TSHIRELETSO--YOUNG

Moemedi wa lefatshe la Amerika kwa Lekgotleng la ditshaba Rre Andrew Young o boletse gore tsela e e siameng thata go fokotsa mathata a itshireletso kwa melelwaning ya Botswana ke ya go sekaseka megopolo ya go batla kagiso mo mathateng a mafatshe a a dikaganyeditseng Botswana.

Mme ka mogopolo oo gore goromente wa Botswana o na le boeteledipele jo bo kwa godimo.

Rre Andrew Young o boleletse boradikgang mo phuthegong ya obone ka Sontaga mono Gaborone. O bile a bolela gore itshireletso ke selo se se bokete le gore mabaka a itshireletso mono Afrika a santse a tshwanetse go akanyediwa sentle thata.

O rile "Ke bona gore mabaka a itshueletso ke a gore metlhale ya nako ya botlhokwa ya Europa, le gore e tlhotlheledіwa ke mafatshe a manyennyane thata a a nang le batho ba le bantsi a a nang le melelwane e e sireleditsweng.

Erile a lebisa mafoko mo Borwa ja Afrika a boelela gore modi wa mathata bothata ja molelwane wa Botswana ke gore dikadike tsa batho di idiwa ditshwanelo tsa botho le kgololesego.

Moemela puso Rre Young yo pele a neng a nnela dipuisanyo le Tautona wa rona Sir Seretse Khama o boletse gore dipuisano tsa bone e ne e le tsa bopelonetle mme di buisanya kaga mathata a borwa ja Afrika tse di re amang rotlhe, mo go tsone go kafa go ka nnang le phudusetso ya kagiso ya puso mo mafatsheng a a dikaganyeditseng Botswana e e tla fokotsang mathata kwa melelwaning ya lefatshe le.

Moemela puso ya Amerika Erile a lebisa mafoko kwa Namibia a bolela gore ditlhopho tsa lefatshe la Afrika Borwa kwa lefatsheng la Namibia tse di neng di tshwanetse go simolola maabane ga di a tlhamalala le kagiso e e tlhomameng.

O bile a bolela gore "Kagiso e ka tsena fela kwa Namibia ka go tlhotlheletswa ke lekgotla la ditshaba go tla go tsamaisiwa dilo kgololesego le ditlhotpho tse di tlhamalatseng. Go fitlhelela go nna le ditumalano mo puong e go tla nna le mathata mo mafatsheng a ka bobedi.

O boletse gore ka ntlha ya ditiralo go tshwarwa ga batho gore golo foo go wetse lefatshe le mo ngwageng tse di fetileng mme mafatshe a bophirima a a nonofileng a feditse dikgwedi di le 18 a leka go tshwaraganya tharabololo ya mathata a gore go nne le kagiso, ditlhabololo le tshireletso ya batho botlhe ba ba amiwang ke mathata a.

Mr. Young, who arrived in Gaborone from Maputo on Sunday morning, attended services at the Anglican Cathedral. He is a baptized priest. Mr. Young left Gaborone for Lusaka yesterday morning accompanied by the assistant secretary of the church in Africa.

(Daily News)

"Le gone mongwe le mongwe o rototse matlho a emetse tiragatso ya dikakanyetso tseo ka gore re dumela ka botlalo gore oo ke one motlhala fela o o tlhamaletseng wa go lere kagiso le boipuso kwa Namibia."

Moemela puso Rre Young o boletse fa a na le tsholofelo ya thatabololo ee ka kgonegang kwa Rhodesia ka maiteko a masa a Britain le Amerika. O boletse gore ke sengwe sa botlhokwa tlhokwa mo lefatsheng gore batho ba nnele dipuisanyo ka go farologana ga mafoko a bone go na le gore go bolaanwe kaga dipharologano tse tsa bone.

"Fela ka go tlhoka lesego go thata gore batho ba nne le tlhaloganyo. Ka dinako tse dintsi re a be re betilwe ke dipelo. Felaga ke ise ke tlhoboge gore ka nako nngwe e e tlang batho ba tla nna le tlhaloganyo."

Rre Young yo o gorogileng mono Gaborone a tswa Maputo mo mosong ka Sontaga o ne a tsena tirelo e e tlotlegang kwa Anglican Cathedral. Ke moruti yo o kolobeditsweng. Rre Young o tlogile mono Gaborone a ya Lusaka maabane mo mosong a patilwe mo mosepeleng oo ke Mothusa mokwaledi wa tsa kereke e mono Afrika Rre Richard Moose.

(Dikgang Gompieno, Labobedi Morule 5, 1978)

LADY KHAMA GAVE IAN THE FIRST SOLDIER CHEST

Lady Khama gave Brigadier Gen. Khama Seretse, who was representing Major Gen. Mompati Merafhe, a Christmas box for the soldiers. He was given the chest at the State House.

More than 200 boxes of food are to be sent to the border today on a soldiers' truck. The project of supplying Christmas boxes to the soldiers was started recently by Lady Khama. She asked anybody who had enough food to supply the Botswana soldiers at the borders, so that they could have parties on Christmas.

This box won't be opened till Christmas day and those who are interested in sending money can send their gifts to Lady Khama at the State House.

On Saturday of last week in Gaborone, Tlokweng and Mogoditshane children received their yearly gifts. Here in Gaborone, Lady Khama visited the community centre and Naledi, also supplying food for children.

(Daily News)

LADY KHAMA O NEETSE IAN THOTO YA NTLHA YA MASOLE

Lady Khama o letse e neetse Brigadier Ian Khama Seretse Khama thoto ya ntlha ya letlole la khirisemose la sesole, mo boemong ja ga Major General Mompati Merafhe, yo o mo malatsing, a neelela thoto eo kwa State House.

Mapokisi a feta 200 a rwele dijo a laisitswe mo koloing ya sesole, gore a rwalelwe koo gompieno.

Letlole le la khirisemose ya masole le le simolotsweng ke Lady Khama, botsheng, le kopa ba ba nang le dijo tse di fiwang seseole sa Botswana se se dikologang le molelwane gore se tle se nne le mekete ka khirisemose.

Letlole le, le tla bulwa go fitlha ka letsatsi la khirisemose, mme ba ba kgatlhegelang go le ntshetsa madi ba romele dimpho kwa go Lady Khama kwa State House.

Ka Matlhatso a a fetileng mono Gaborone, Tlokweng le Mogoditshane, bana ba amogetse dimpho tsa ngwaga le ngwaga tsa letlole la ga Lady Khama le le bopetsweng bana.

Mono Gaborone, Lady Khama o ne a ya kwa Community Centre le Naledi a a bela ba dijo.

(Dikgang Gompieno, Labobedi Morule 5, 1978)

HISTORY

The ancestors of the largest Batswana tribes were ruled by a chief called Masilo who reigned during the mid-sixteenth century. Masilo had three sons, Kwena, Ngwato and Ngwaketse, who after themselves named Botswana's largest tribes.

At the beginning of the eighteenth century, the country was invaded by the Matebele tribes and all the chiefs were defeated, except Sekgoma. Sekgoma, who was the chief of the Bamangwato, succeeded in driving the Matebele out in 1840. At the same time the Matebele were defeated by the Boers. After this, the Matebele decided to move farther north. They crossed the river Limpopo and settled in Rhodesia.

Khama the Great. Khama III was the son of Sekgoma I and it is believed that he was born at the Botletle River about the year 1838. He became Chief of the Bamangwato tribe in 1875 and earned himself the title "Khama the Great." He formed a small but well trained army for the protection of his people against the Matebele. He co-operated with the missionaries in the country and in 1860 had himself baptized. He helped missionary schools and prohibited alcohol in the country. Because he was a good diplomat, he succeeded in getting British protection without having to lose his country. He died in 1923.

The British protect Bechuanaland. In the late 1800's the Boer settlers moving into the Transvaal proved to be a threat to the Batswana and the tribes lived in continual fear of raiding parties from the Boer Republic of the Transvaal. In 1884, Sir Charles Warren at the head of British troops, arrived to aid Batswana against the Boers. The following year Britain declared Bechuanaland a British protectorate. The Boers by this time had managed to occupy most of the fertile areas, and as a result, the protectorate's southern border was shifted northwards.

British Colonial Rule. The British showed very little interest in Bechuanaland and after 10 years of governing it, were prepared to hand over its administration to Cecil John Rhodes and his British South Africa Company. Rhodes, whose British South Africa Company already occupied today's Rhodesia, had visions of a British empire, stretching from Cape Town to Cairo. The idea was to have Bechuanaland also incorporated in Rhodes' scheme. In protest Khama III with two other chiefs, went to London in 1895, for consultations with the British government. They succeeded in getting a treaty securing Bechuanaland's status to remain a British Protectorate and gave chiefs the right to maintain their original positions and powers. As a compromise, the chiefs had to give land for the railway line that Rhodes wanted to build through Botswana up to Rhodesia.

The South African Union. One other threat to Bechuanaland was the South African Union (today, the Republic of South Africa) who wanted Bechuanaland to be part of the Union. Despite opposition from the Tswana chiefs, the British Act which resulted in the establishment of the Union of South Africa in 1909 provided for the possibility of including Bechuanaland. This threat to the country was not removed until 1960, when South Africa left the Commonwealth.

Until 1965, one year before independence, Bechuanaland had its capital in Mafeking within South Africa. After that year the administration was moved to Gaborone, which has since become the Capital.

From 1948, the British successively gave up the idea of Bechuanaland becoming part of South Africa, because during that year the National Party in South Africa had taken over and had in its programme the apartheid policy. It therefore became difficult for Britain to hand over Bechuanaland to South Africa, for fear of international criticism.

The Colonial Administration. The main reason behind Britain's lack of interest in developing Bechuanaland was that they were under the impression that eventually the country was going to be part of South Africa. Consequently, very few Batswana were trained in administration or in any other skills.

Bechuanaland was divided into eight tribal districts, each ruled by a chief who would be under a district chief. The latter was responsible to the British Governor who actually wielded the real power.

In 1920 the Native Advisory Council, later called the African Advisory Council, was formed. It was the first organized Joint Council made up of the colonial and the tribal administrations. The council consisted of eight chiefs, some of the closest men, seven Britons and some members representing those who did not belong to the eight main tribes. The council sat for a meeting once a year and could only work in an advisory capacity.

Development After the Second World War. Bechuanaland was strongly involved in the second world war. 10,000 men were sent to the war front. The participation in the war stimulated more political consciousness in the people. They wanted more administrative power in the country, and it was not until 1961 that a new constitution gave the country limited legislative powers under the legislative council. The selection of council members was very discriminatory. Of the 34 members of council, only 10 were Batswana and 10 Europeans despite the fact that the latter formed less than one per cent of the country's population. The rest of the members were colonial officers or persons selected by the colonial administration. The Batswana protested against the Council and asked for the independence of Bechuanaland.

Independence. In March 1965, Bechuanaland was granted internal self-government, following a general election based on universal adult suffrage. On September 30, 1966, Botswana became independent.

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from: FACTS ON BOTSWANA, edited by Leyla Assaf Tengroth, Government Information Services, P.O. Box 51, Gaborone, March 1976

TOWNS

There are only two old established urban centres in Botswana, Francistown and Lobatse. Francistown is the principal centre for the northern region of Botswana. It lies on the railway line 450 km north of Gaborone close to the Rhodesian border. Francistown has about 25 000 people and is the main centre for business, commerce, light industry and administration of the northern region.

Lobatse is situated in the South East 80 km south of Gaborone; it has a population of 15 000. The Botswana Meat Commission, Africa's largest abattoir, is situated there.

Since independence in 1966, three new towns have developed; Gaborone, Selebi-Pikwe and Orapa. Gaborone, the capital, is in the South East. It contains 30 000 people and is the seat of the Government. With its shopping centres, post and telegraph office, cinema, sports clubs and stadium, hotels, library, schools, university and airport, it has all the makings of a modern town. Besides Gaborone is an important administrative centre of the Government and of most of the industries in Botswana.

Selebi-Pikwe is the centre of the copper-nickel mining industry. It has a population of 20 000 and it plays an important role in the country's prosperity and development. The same goes for Orapa which is the centre of the diamond mining industry. Another new town will be developed at Dukwe, North West of Francistown, associated with the establishment of a salt extraction and processing industry and the country's second major abattoir.

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from: FACTS ON BOTSWANA, edited by Leyla Assaf Tengroth, Government Information Services, P.O. Box 51, Gaborone, March 1976

Under its republican form of government the head of state in Botswana is the President, who presides during the life of the National Assembly, which lasts for up to five years. The President is also the executive head of government and is a member of Cabinet, over which he presides. The Cabinet consists of the Vice-President, who is also the Minister of Finance and Development Planning, ten Ministers and two Assistant Ministers drawn from the National Assembly. Under the Constitution, the President has executive powers. The legislative power of the Republic of Botswana is vested in the Parliament consisting of the President and the National Assembly. The Assembly comprises 32 elected members, four members nominated by the President, the Attornye-General who may participate in the debates but cannot vote, and the Speaker. The National Assembly sits about four times a year with each session taking about two weeks.

In Botswana there are at present four political parties in existence. Botswana Democratic Party (BDP); Botswana People's Party (BPP); Botswana National Front (BNF); Botswana Independence Party (BIP). Under the Constitution, there is also a House of Chiefs which serves to advise the Government - particularly with regard to tribal matters. After 1966, the country was divided into nine districts, and four township areas were defined. The town councils have similar responsibilities as the district councils. These include primary education, public health, supply of water and maintenance of district roads. The major source of finance for the councils comes from a nationally levied local government tax.

The central Government's representative in the districts is the district commissioner, a civil servant responsible to the Minister of Local Government and Lands. The constitution also contains a code of human rights: the right to life, liberty, freedom of conscience, expression, assembly, association and protection from discrimination on the grounds of colour, race or creed, is vested with the High Court of Botswana.

Sir Seretse Khama: Sir Seretse Khama, born in 1921 in Serowe, is the son of the chief of the Bamangwato tribe. He was educated in South Africa and after that furthered his education at Oxford University in England. During his studies, he married a British citizen, the present Lady Ruth Khama in 1948. This marriage caused some diplomatic maneuvering and he was forbidden, while on a visit to England in 1950, to go back to Botswana. In 1956 he was permitted to go back to Botswana only on condition that he would not take up chieftainship. On coming back, he was enthusiastically welcomed by the people and soon after became the country's political leader.

His political objective is the creation of a unified democratic nation free of racial discrimination. With independence, Sir Seretse Khama became the first President of Botswana. He has since been re-elected to power twice, first during the 1969 elections and then in the last elections in 1974.

INTERNATIONAL RELATIONS

Botswana is a member of the Organisation of African Unity, the Commonwealth Association and the United Nations. She also belongs to the group of non-aligned countries and has discharged her obligations and responsibilities to these organisations in the promotion of world peace and human understanding.

Botswana approach to her foreign relations is, in the words of the President, Sir Seretse Khama, a translation of the national principles into concrete foreign policy objectives. Our national principles are Democracy, Development, Self-reliance and Unity.

Development. Botswana has constantly pressed for the redress of the world's resources in favour of the poorer countries. The greatest threat to world peace is international inequality and so countries which produce essential raw materials as in the case of the third world, should get a fair return for them. Commodity prices and world tariff structures must be arranged in ways which permit emerging industry countries to protect their infant industries while encouraging them to compete in the markets of more developed countries.

Self-reliance. Botswana's dedication to self-reliance stems from the self-help efforts of the famine period of the early sixties which were then called "Ipelegeng." Seen in the broad context of our foreign policy Botswana wishes to divest herself of total dependence on foreign assistance in order to progress as a nation--free and independent. The country still depends to a large extent on foreign assistance from friendly countries. But this assistance is received in good conscience in the knowledge that the development of Botswana rests on the Batswana themselves. As His Excellency the President said in a speech to the Botswana Democratic Party Conference at Molepolole in March 1970, self-reliance does not mean that Batswana must work is isolation. He said, "We must not only seek to strengthen our links with countries who can provide aid and investment. We must strengthen our links with our brother African

WORK

Men's work is plowing the fields to make them ready for planting. When that is finished they go to the cattlepost to look after cattle. Some men carve mortars and pestles, wooden bowls and spoons. Others sew skins for sleeping. Still others make sour milk to take home. When they go home they help take the corn from the fields to the village. First they remove the corn from the fields by wagon. Then they make fences for the corn. Some men help the women thresh the corn. When all work is done at the fields they load the corn on the wagon and head for home.

If a house is being built men must carve the rafters and thatch the roof. Women's work is to build the rest of the house by making the mud and "smearing" it on the walls and floor.

Most of the work at the fields is taken care of by women. They hoe the fields, scare the birds, reap and thresh the corn. They also wash clothes, cook food, and make beer. Some women even make mats, beer strainers and baskets.

Children's work is to fetch water, wash dishes, go to look for wood and pound grain. They are also sent on any number of errands every day. When they grow up boys are expected to help their fathers and girls their mothers.

From: AN INTRODUCTION TO SETSWANA, Karen S. Mistry, Center for Applied Linguistics, Peace Corps Contract No. 82-1948.

TIRO

Tiro ya banna ke go lema, fa ba sena go fetsa ba ya morakeng. Kwa morakeng ba tlhokomela dikgomo. Banna ba bangwe ba betla metshe, dikika, megopo, madiso fa ba bangwe ba roka diphate. Gape ba dira madila go isa gae. Fa ba tsena kwa gae ba thusa go ntsha mabele mo masimong ka dikoloi. Ba agelela malapa. Ba bangwe ba thusa basadi go photha mabele. Fa tiro yotlhe ya masimo e fedile, ba rwala mabele ba a isa kwa motseng.

Fa go agiwa ntlo banna ba betla ditlhomeso gape ke bone ba rulelang matlo. Basadi tiro ya bone ke go dira mmu mo lapeng le go bopela mabota. Fa e le kwa masimong ba dira tiro yotlhe, go tlhagola, go leta, go kotula le go photha.

Ba tlhatswa diaparo, ba apaya dijo le bojalwa. Basadi ba bangwe ba loga meseme le metlhotlho le ditlatlana.

Tiro ya bana ke go ga metsi, go tlhatswa dijana, go ya go batla dikgong le go thuga. Gape tiro ya bone ke go romiwa. Fa ba gola basimane ba thusa borraabo, basetsana ba thusa bommaabo.

FROM: AN INTRODUCTION TO SETSWANA, Karen S. Mistry, Center for Applied Linguistics, Peace Corps Contract No. 82-1948.

DEVELOPMENT/NATURAL RESOURCES

FACTS ON BOTSWANA

Independence Day: 30th September 1966
Size: 570,000 km
Population: 700,000 - 1975
Population density: 1,1 per sq. km
Population growth: 3,08% per annum
GNP per capita: R255
Population occupied in agriculture: 80%
Number of doctors: 1 for 10,000 people
Literacy: 35% read and write Setswana, 24% read and write English
Political status: Republic
Parliament: 32 elected members plus 4 members nominated by President
Head of State: President - Sir Seretse Khama
Political parties: Botswana Democratic Party (ruling party); 27 M.P.'s.
Botswana National Front; 2 M.P.'s.
Botswana People's Party; 2 M.P.'s.
Botswana Independence Party; 1 M.P.
Local administration: 9 districts and 4 urban areas
Capital: Gaborone
Languages: Setswana - national language, English - official language
Currency: Pula (1 Pula=100 Thebe)
Army: Small Paramilitary Unit
Agriculture: Livestock: Cattle and goats
Crops: sorghum, maize, millet, beans, cowpeas, ground nuts (and some cotton, vegetables and flowers).
Minerals: Copper-Nickel, diamonds and coal.
Exports: Meat, Diamonds, Copper and Nickel
Imports: Machinery and industrial merchandise, consumption commodities
Economic growth: 15-18 per cent/year in real terms

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from: FACTS ON BOTSWANA, edited by Leyla Assaf Tengroth, Government Information Services, P.O. Box 51, Gaborone, March 1976

Take Good Care of Our Natural Things

In our life we depend on natural things, so we have to take care of them and improve them.

What are our natural things?

Some of our natural things are:

1) Water
2) Soil
3) Trees
4) Grass

Uses of our natural things

Grass and trees

1) Grass and trees are good food for our livestock, which is the main source we depend on in this country.
2) Grass and trees protect the soil, they protect food underground and prevent soil erosion.
3) Grass is used for thatching. It is also used for making handicrafts like flat baskets (tlatlana).
4) Trees are used for fire wood, rafters and poles.
5) Some are for medicines and handicrafts.
6) Grass and trees make the soil stick together with their roots.

Soil and water

1) Soil and water are natural things, and agriculture and livestock depend on them.
2) Building materials like bricks, stones and building soil come from the earth.
3) Things like coal and oil are from the earth.
4) Every day we use water to drink, to cook and to build.
5) Electricity is from water.

Tshomarelo ya ditsatlholego tsa rona

Mo botshelong ja rona re ikanetse ditsatlholego, ka jalo go tshwanetse thata gore re di somarele re bo re di tlhabolole.

Ditsatlholego tsa rona ke dife?

Dingwe tsa ditsatlholego tsa rona ke tse:

1) Metsi
2) Mmu
3) Ditlhatshana
4) Majang

Tiriso ya ditsatlholego tsa rona

Majang le ditlhatshana

1) Majang le ditlhatshana ke tsone dijo tse dikgolo tsa leruo la rona, le eleng lone seikanngo sa lefatshe leno.
2) Majang le ditlhatshana ke disireletsi tsa mmu, di babalela dijewa tse di mo mmung, le go iletsa mmu kgogolego.
3) Bojang bo dirisetswa go rulela, bo bile bo thusa ka go dirisiwa mo ditirong tsa diatla, jaaka go loga ditlatlana.
4) Ditlhatshana di dirisiwa mo melelong, ditlhomeso, le mapakwana.
5) Tse dingwe di dirisetswa melemo, le ditiro tsa diatla.
6) Majang le ditlhatshana di bopaganya mmu ka medi ya tsone.

Mmu le Metsi

1) Mmu le metsi ke tsone ditsa botshelo, temo leruo di tshela ka tsone.
2) Diagi ditswa mo mmung jaaka ditena, mantswe le mmu o o agang.
3) Ditswa mmung jaaka malatlha le maokwane di tswa mo mmung.
4) Malatsi otlhe re dirisa metsi go nwa, go apaya le go aga.
5) Le motlakase o tswa mo metsing.

Destruction of Nature by the Batswana

Grass and trees

1) Natural things which grow can be wasted by bad plowing, like cutting a lot of trees or having a small grazing area.
2) Veld fire destroys grass and trees.
3) Using grass and trees a lot destroys nature.

Soil and Water

1) Agriculture and livestock which is not planned, like crowded livestock in one place, to plow on a slope, fields without (diboloto) can make a destruction of soil and water.
2) Water from dams and pools gets dirty quickly because of the crowded livestock.
3) To wash in dams and pools is unhealthy and brings diseases.
4) If you don't hoe out weeds in the field, they use the water which was going to be used by plants.

Being Careful About Nature

Grass and trees

1) Good methods of agriculture like measuring enough grazing land for your livestock and rotation of crops.
2) Make water furrows to avoid veld fire in places like grazing land, field, yards and other places which can be destroyed by fire.
3) People should be taught about taking care of nature.
4) Those who burn the veld should be punished.

Water and soil

1) The dams and terraces to hold flowing water.
2) Plots should be made in fields.
3) People should learn about nature.
4) Find some ways of avoiding winds and burning of veld.
5) Hoe out weeds often in the fields and re-plow in winter.

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Tshenyo ya ditsatlholego ke Batswana

Majang le ditlhatshana

1) Ditsatlholego tsa rona tse ditlhogang di ka senngwa ke temo e e sa siamang, jaaka go rengwa thata kampo pitlagano ya leruo.
2) Melelo ya naga e senya majang le ditlhatshana.
3) Tiriso ya majang le ditlhatshana e e feteletseng e dira tshenyo e kgolo go ditsatlholego.

Mmu le metsi

1) Temo thuo e e sa siamang jaaka pitlagano ya leruo, go lema mo mokgokoloseng, masimo a senang diboloto go ka dira tshenyo ya mmu le metsi.
2) Metsi a matamo le megobe a nna maswe ka bonako ka ntlha ya pitlagano ya leruo.
3) Go tlhapela mo matamong le megobeng go tsenya metsi maswe, jalo go bo go dira malwetse.
4) Go tlhoka go tlhagola go dira gore mefero e dirise bongola jo bo ka bong bo dirisiwa ke dijalo.

Pabalelo ya ditsatlholego tsa rona

Majang le ditlhatshana

1) Tsamaiso e e molemo ya bolemi-borui jaaka, tekanyetso leruo ka mafudiso le kabakanyo ya dijalo.
2) Dirang mesele e e ka thibelang melelo ya naga mo mafelong a mafudiso, masimo, dijarata le mafelo mangwe a a ka senngwang ke melelo.
3) Batho a ba rutwe thata tshomarelo ya ditsatlholego.
4) Ba ba tshubang naga ba bone dikwatlhao tse di bokete.

Metsi le mmu

1) Go dirwe matamo le makidi go tshwara metsi a a elelang.
2) Go dirwe diboloto mo masimo.
3) Batho ba rutwe tshomarelo ya ditsatlholego.
4) Tiriso ya dithibela diphefo le dikganela melelo.
5) Go tlhagolwe gangwe le gape mo masimo, go bo go lemolowe mariga.

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TOURISM & RECREATION

Habitation in Botswana varies widely ranging from the papyrus swamps of the Okavango Delta to the semi-arid desert of the Kgalagadi. Consequently there is a great diversity of game in the country which may easily have the densest savanna type animal concentration in the world. There are more than 160 kinds of mammals and 450 species of birds, including the world's largest land animal, its tallest, its fastest, its most powerful land predator and the largest bird.

Tourism started recently and in 1969, 10 000 tourists were recorded as having visited the country. In the beginning, hunting safaris were popular among the tourists, but Government later laid down a policy for the development of tourism, the main aim of which was to protect and conserve the wildlife, the natural environment and the wilderness of the prime wildlife areas. Today photographic safaris have come to replace hunting safaris.

There are 8 national parks and game reserves in Botswana. The largest is the Chobe National Park situated in the north, on the Chobe river. The Park, extending to over 11 000 km, contains a wide variety of wildlife with large numbers concentrated along the Chobe River during the dry season. The river itself harbors crocodile and hippopotami, and offers good opportunities for fishing.

The all-weather Botswana - Zambia road is expected to have been completed by 1976, and will link Kasane (Chobe) to the rest of Botswana. This will make accessibility to the game park easier and cheaper. There are two hotels serving the Chobe park in the Kasane district. These are the Chobe Game Lodge: a first class hotel situated in the game park, offering complete comfort and tourist facilities. Chobe Safari Lodge: an hotel which has a camping area, it is of good standard and charges relatively low rates.

The Moremi wildlife reserve is linked to Maun by a dirt road, and gains access to the Okavango Delta, a unique area of lagoons and waterways covering 16 800 km of that area, largely uninhabited, contains a large variety of birds and presents an excellent opportunity for fishing. Its remoteness and the difficulties of movement within it make it one of the finest unspoiled natural areas in the world. Access to Moremi is possible only by air or by a four-wheel-drive motor vehicle.

Also within reach of Maun is the Nxai Pan National Park and the Makgadikgadi Pans game reserve. Each provides the tourist, the pleasure of viewing wildlife in its natural setting. Hotels in the area vary in standards and rate, they range from the luxury safari lodge to regular business hotels. However there are five safari lodges and one hotel in Maun and the surrounding area. Two other areas of interest are the Kgalagadi desert and the Northern Tuli Block. In the desert are the two largest wildlife parks in Botswana: the Central Kgalagadi game reserve and the Gamsbok national park. There is, however, in addition a small park, the Mabutshube game reserve. These regions are relatively inaccessible and attract only the hardy and adventurous visitor. The Northern Tuli Block has a big variety of wildlife. It is used mainly for small-scale photographic and hunting safaris during the dry season.

The Tuli Block has a luxurious hotel offering maximum comfort and is quite expensive. Another hotel, Limpopo Inn, is situated in the same area and a third one, Bosele Hotel, is situated in Selebi-Pikwe, not far from Tuli Block and offers even more reasonable rates. Khutse game reserve is about four hours' drive from Gaborone; wildlife is rife during the wet season. Not far from Khutse game reserve, in Molepolole village, an hotel will be ready for use at the beginning of 1977 and will serve the tourists in the area. Other attractions in Botswana are the bushman paintings dating back 1000 years, at the Tsodilo hills, 30 km west of the Okavango Delta. There are over 2000 rock paintings of wildlife depicting many settings on the towering honey and rose colored cliffs.

Other bushman paintings can be found in Manyana 35 km from Gaborone. A tree of interest called the Livingstone tree is also in this village. Lake Ngami, situated near Maun is one of the finest bird areas in Africa. The lake is often covered with flamingo exceeding 20 000 in number, and there is an abundance of pelican and countless water fowl. The lake fills up only during the dry season.

Besides the Casino and Cabaret, Gaborone has a cinema, two sports clubs, two restaurants and a shopping centre catering to a wide variety of interests. The Gaborone dam offers visitors a beautiful view and water skiing lovers the opportunity to practice the sport. For climbers, the Khale hill in Gaborone is very popular for this sport and occasionally a leopard or baboons may be spotted.

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from: FACTS ON BOTSWANA, edited by Leyla Assaf Tengroth, Government Information Services, P.O. Box 51, Gaborone, March 1976

SECONDARY INDUSTRIES

BEDU. The Botswana Enterprises Development Unit was initiated by the Ministry of Commerce and Industry in 1972, with the aim of enabling small enterprises to expand and become competitive with the larger companies, generally situated in the neighboring countries.

The Government, through the Unit, provides financial and technical aid to help enterprises in establishing themselves and running as viable and self-sufficient businesses. BEDU has centers in Gaborone, Mochudi and Francistown. The Gaborone center concentrates on building enterprises, steel furniture, manufacturing clothes, garments, cane products, upholstery, curtaining, jewellery and semi-precious stone polishing. The Mochudi center is manufacturing leather goods and has recently established its own tannery. The Francistown center is mainly engaged in furniture manufacturing.

K.R.D.A. The Kweneng Rural Development Association in Molepolole, the capital village of the Kweneng District, was started in 1969 as a volunteer organization. It has since come to be run on a commercial basis. Its projects include production of handicrafts and garments, a textile co-operative specializing in school uniforms, a brick-making factory and building enterprise. A forestry program was started in 1971. Its aim is the reduction of timber importation and to provide a local and national supply of poles for building, fencing, electricity, mining, etc. Approximately 150 000 trees are simultaneously planted for a period of five years.

Oodi Weavers. A weavers' co-operative is situated in Oodi, a small village 20 km from Gaborone. The co-operative weaves bedspreads, carpets and tapestries. It also does the earliest stage of spinning and dying raw material. In Thamaga 50 km east of Gaborone, a ceramic industry is in its initial stages of development. It produces traditional pottery and ceramic wares.

BGI. The Botswana Game Industry in Francistown specializes in tanning game skins and in the production of all kinds of trophies and souvenirs.

Botswana Craft Marketing Company. The Botswana Crafts was started in 1970 by Botswana Producers Marketing Association. A trust was formed and initially, R10 000 share capital was given by Botswana Development Corporation. Today it is called the Botswana Craft Marketing Company and is owned by Government through Botswana Development Corporation. The aim is to develop local and overseas markets for the curios and handicrafts produced by people in the rural areas. It also tries to market production centers like BEDU and the brigades. In 1974/75 Botswana Craft exported R26 000 worth of artifacts and in 1975-76 it hopes to export R60 000 worth of goods to South Africa, U.S.A., Canada, Kenya, England, and Sweden. For the local market Botswana Craft sells its products in a shop situated in the Gaborone Mall. The sale capacity for 1975/76 is R70 000.

Industrial development is expanding in all the towns and big villages of Botswana. Most industries are located in Lobatse, Gaborone and Francistown. In Lobatse in addition to the Botswana Meat Commission Abattoir, there is a maize and malt mill, a clothing concern and a cap and helmet factory. In Gaborone, the industries established so far are wooden and steel furniture factories, breweries, a timber treatment plant and paint manufacture, a pork product factory, prefabricated buildings, light metal structures and a cement industry. In Francistown, there are a bonemeal factory, garment manufacturers, a brewery, a tyre-retreading plant, a textile factory and the Botswana Game Industry already mentioned.

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NGWANATSELE/MORULE

iketleetse

KETAPELE

Ba kabo ya ditsha

Lekala la kabo ya ditsha ke lekalana la ga goromente le le leng ka fa tlase ga lephata la dikgaolo le mafatshe, le tiro ya lone eleng go bona gore a lefatshe le dirisiwa ka fa tshwarelong le gore a le abelwa batho ka teka tekanyo.

Ba kabo ya ditsha ba aba ditsha ka go farologanya mo kgaolong ya lone. Bontsi jwa ditsha tse di abiwang ketse:

Mafudiso
Temo le
Bonno

Mohuta o wa kabo ya ditsha o diragala gantsi thata. Kgabagare motho o ka nna a tlhokana le setsha sa mehuta e fa a na le dikgomo, a batla go lema tshimo e ntsha kgotsa go aga motse, jaanong fa motho a tlhokana le go dira nngwe ya ditiro tse, o tshwanelwa ke go kopa teta ko lekaleng la kabo ya ditsha.

Ditiragatso tsa ba kabo ya ditsha:

Go diragatsa maitlamo a lone, lekala le le tshwanelwa ke go dirafatsa ditiro tse di latelang:

1. Go fa tetlelelo ya tiriso ya lefatshe.
2. Go reetsa maikuelo a morafe mabapi le dikgothang mo tirisong ya lefatshe la se morafe.
3. Go fedisa tiriso ya melawana ya se legae mo tirisong ya lefatshe.
4. Go gagamatsa kganelo mo tirisong ya lefatshe ka bofafalele.

① Rre Motse o tlatsa pampiri ya kopo ya tshimo.

LANDBOARD

Landboard is under the government. And its work is to see whether the land is used in the right way.

(1) Grazing land
Field and place to leave

If you want to have a field or you want to build a house, you should ask permission from the land board.

What the landboard does

(1) Gives permission for use of the land

(2) Hears problems of the people concerning the land and its use

(3) Finishes the village laws about the use of the countryside

(4) Is strict about using and misusing the countryside

Mr. Motse is filling out the form, applying for the land to plough.

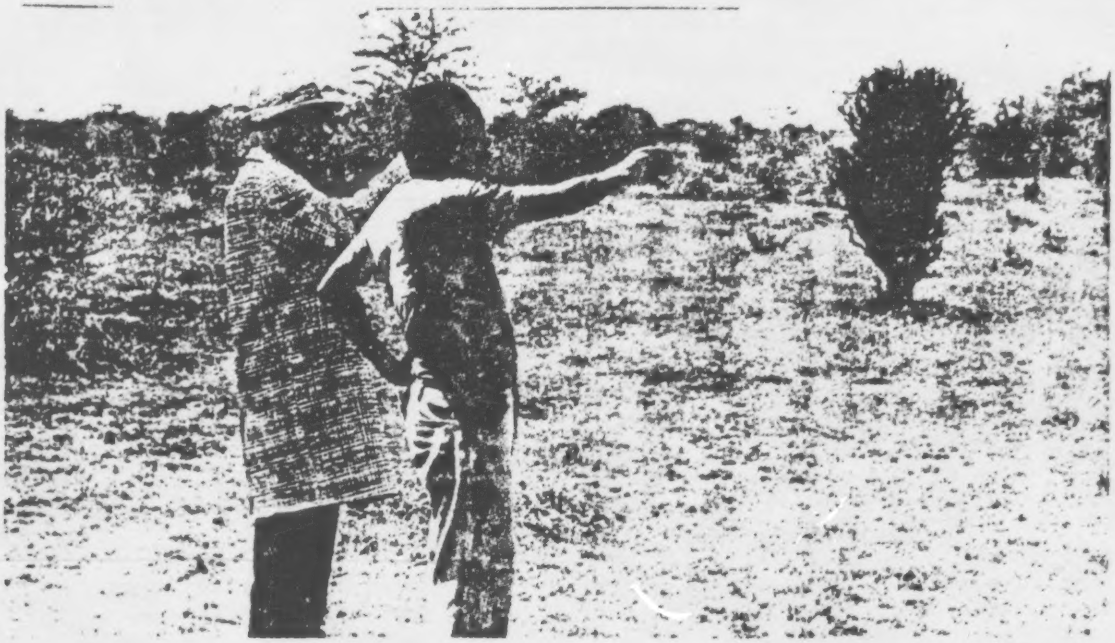
Rre Motse o etela kgosi

Fa o na le mathata mo go tlatseng pampitshana e, mokwaledi wa kabo ditsha o ka go thusa

② Rre Motse o isa pampitshana e ane a e tlatsa (fomo) kwa kgosing ya motse, o a batlang go nna le tshimo mo go one. Kgosi e na le tshwanelo ya go dumalana kana go gana kopo eo.

Kgosi o tshwanetse go itsese ba kgotla ya gagwe, ka kopo ya ga Rre Motse yo o nang le ngongorego ga ona le go ka ntsha maikutlo a gagwe.

Kgosi e fa kitso ya gore setsha se se kopiwang ke Rre Motse ga se ise seko se kopiwe ke ope, ka jalo o saena go supa fa a dumelana le kopo eo.



③ **Ba etela setsha, Rre Motse o supa fa e ne, a go batlang tota.**

Mr. Motse visits the chief

If you have problems with filling out the form, the landboard secretary can help you.

2. Mr. Motse took this form to the village chief, in the village where he wants to have his field.

The chief has to tell his people about Mr. Motse's request; if anyone has anything to say he is free to do so.

The chief will tell them that the land that Mr. Motse is asking for is land no one ever asked for, and he will sign the form.

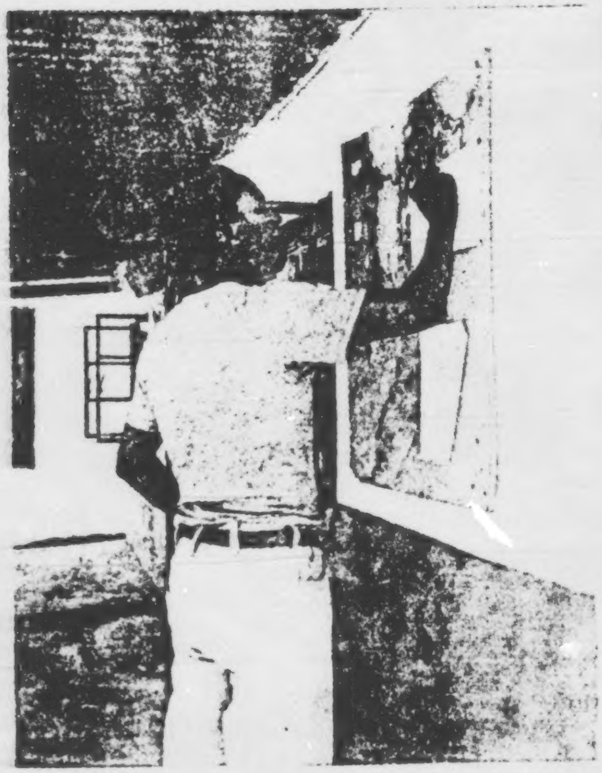
3. They visit the land, and Mr. Motse is showing the chief the land.

Rre Motse o busetsa fomo kwa ofising

Ofisi
ya Poso

❹ Rre Motse busetsa fomo kwa officing ya kabo ditsha, e tladitswe sentle. Oka e isa ka sebele fa ba kabo ya ditsha ba se kgakala.

❺ Mo kgweding yone eo, Rre Motse o amogela pego ya gore ba kabo ya ditsha, ba tlaa akanyetsa kopo ya gagwe ko phuthegong ya bone. Morago ga beke tse tharo Rre Motse o amogela lekwalo la pitso go tla Phuthegong.



❻ Mo malatsing a a latelang, Rre Motse a ile Kgotleng, a bala mo go kwalwang dikitsiso teng, gore, ba kabo ya ditsha ba tlaabo ba na le phuthego, jalo ho go lalediwa ba ba kopileng ditsha. Leina la ga Rre Motse le ne le le teng mo maineng a ba ba kopileng ditsha

Mr. Motse mails the form at the Post Office

Post
Office

4. Mr. Motse is taking the form back to the landboard office, it is well filled-out. You can take it personally if the landboard office is not far.

5. In that month, Mr. Motse received the letter telling him that the landboard will think of his request at their meeting. After three weeks, Mr. Motse receives the letter from the landboard inviting him to come to the meeting.

6. A few days after, Mr. Motse went to the Kgotla, he read from the advertisement that the landboard will be having a meeting, and all who had asked for land should come. Mr. Modise's name is also there.

Rre Motse o etela lephata la kabo ya ditsha

WELCOME
TO
DEPARTMENT
AND
LAND BOARD

⑦ Ka letsatsi le lobeilweng la phuthego ya ba kabo ya ditsha, Rre Motse o tsamaela kwa lefelong la phuthegelo. Go tla nako ya gore Rre Motse a bidiwe go botswa dipotso, go sale maphakela.

⑧ Modulasetilo wa ba kabo ya ditsha o kopa batho goikana.

⑨ Rre Motse oikanela melawana ya kabo ya ditsha ya tumelano.

Mr. Motse visits the
department of landboard

7. On the meeting day Mr. Motse went to the meeting. Mr. Motse was asked questions.

8. The chairman of the landboard asks the people to swear.

9. Mr. Motse swears for small laws of landboard agreement.

Phuthego ya Kabo ya ditsha

⑩ Moloko a ba kabo ya ditsha a botsa Rre Motse ka lefelo le a le kopileng, dipotsonyana. Rre Motse o araba dipotso a bo a boela kwa setilong se ane antse mo go sone.

⑪ Morago ga puisano, maloko a bitsa Rre Motse go mo itsise fa kopo ya gagwe e dumetswe.

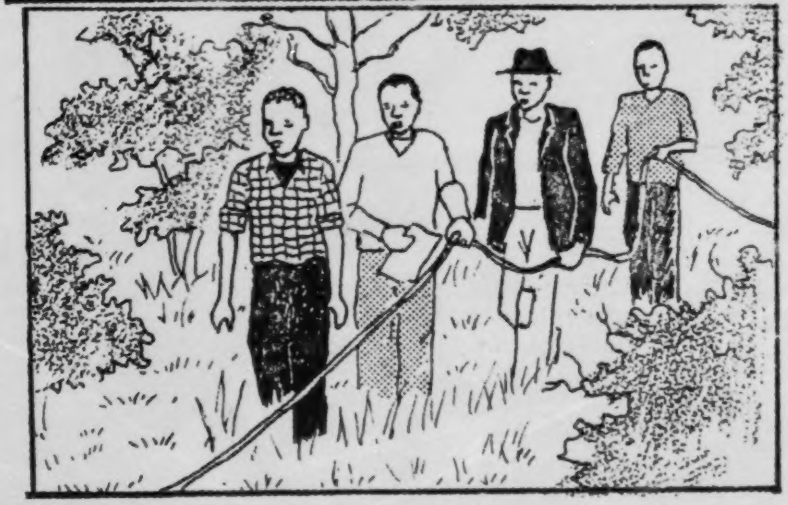
Landboard Meeting

10. The landboard members ask Mr. Motse about the land he asked for. Mr. Motse answered the question and went back to his seat.

11. After the conversation the landboard members called Mr. Motse to let him know that his request had been successful.

Rre Motse o fiwa tshimo ya gagwe

⑫ Beke e e latelang Rre Motse o amogela lokwalo le le supang fa kopo ya gagwe e dumetswe, le gore ba kabo ya ditsha ba tla a etela felo fa a go kopileng morago ga dibeke dise kae, go tla go thaya melolwane ya tshimo ya gagwe. Mme o tshwanetse a tle le basupi ba le babedi e ka nna dikgosana kana bangwe fela mo motseng.



⑬ Ka letsatsi le lebeilweng la ketelo, e ba kabo ya ditsha le mokwaledi wa bone ba goroga ko tshimong. Rre Motse le basupi ba gagwe ba ba letetse. Ba kabo ya dithsa ba tswelela ka go thaya melolwane ya tsnimo ka go baya mantswe. Rre Motse o bololelwa gore beke tse thataro morago ga a sena go amogela o tshwanetse a agelele logora.

⑭ Morago go beke di se kae, Rre Motse o amogela setlankana.

Mr. Motse is getting his field

12. The following week Mr. Motse received a letter which showed him that his request was accepted, and telling him that the landboard members will visit the area in a few weeks. And he should come with two witnesses; they could be chiefs or just village people.

13. On a visit day, landboard members came with their secretary to the field. Mr. Motse and his witnesses are waiting. The landboard members start to measure the field and after that, put stones at the corners of the field. Mr. Motse said that after 6 weeks he will fence his field.

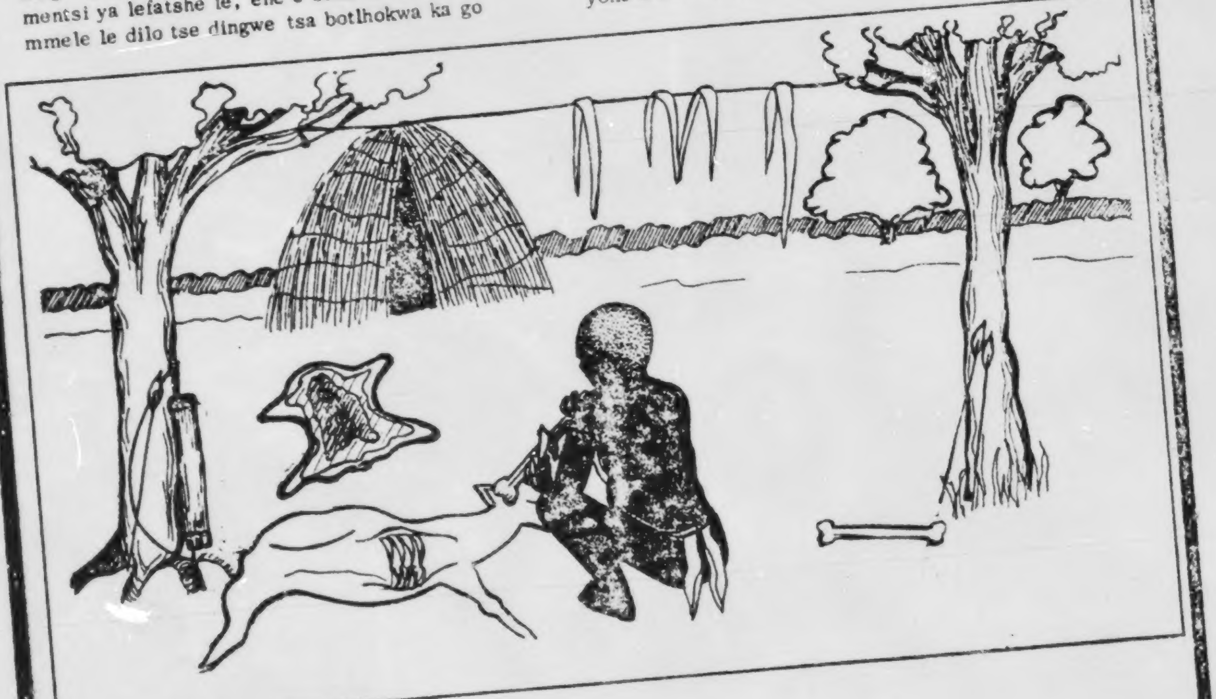
14. After a few weeks, Mr. Motse received his certificate.

iketleetse

DIPHOLOGOLO TSA RONA

KETAPELE

Go tsoma diphologolo ene ele, ebile e santse ele ngwao ya batho bale bantsi mo Botswana. Mo dingwageng tse dintsi tse di fetileng merafe e mentsi ya lefatshe le, ene e bona dikotla tsa mmele le dilo tse dingwe tsa botlhokwa ka go tsoma diphologolo. Mme gompieno ka ntata ya diphetogo mo matshelong a rona tse di tsileng le ditlhabologo tsa lefatshe la rona, ga re kake ra solofela go tshela jaaka bo Rraa-rona-mogolo bane ba tshela. Re tshwanetse go itse fa re tshela mo nakong e sele e e nang le mathata a yone a botshelo.



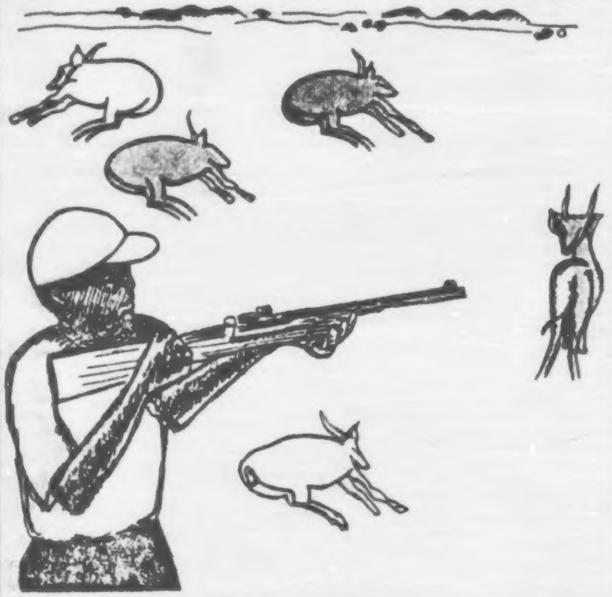
Letsomo la bogologolo e ne ele la go itshetsa.

OUR ANIMALS

To hunt animals was, and is, a custom of many people in Botswana. Many years ago, the people of Botswana were getting vitamins and some other important things by hunting animals. Nowadays, because of many developments in our lives and the country, we can't expect to live like our forefathers. We should know we are now living in a different time.

A long time ago, people were hunting so that they could live.

Ke eng fa gona le melao ya go tsoma diphologolo?



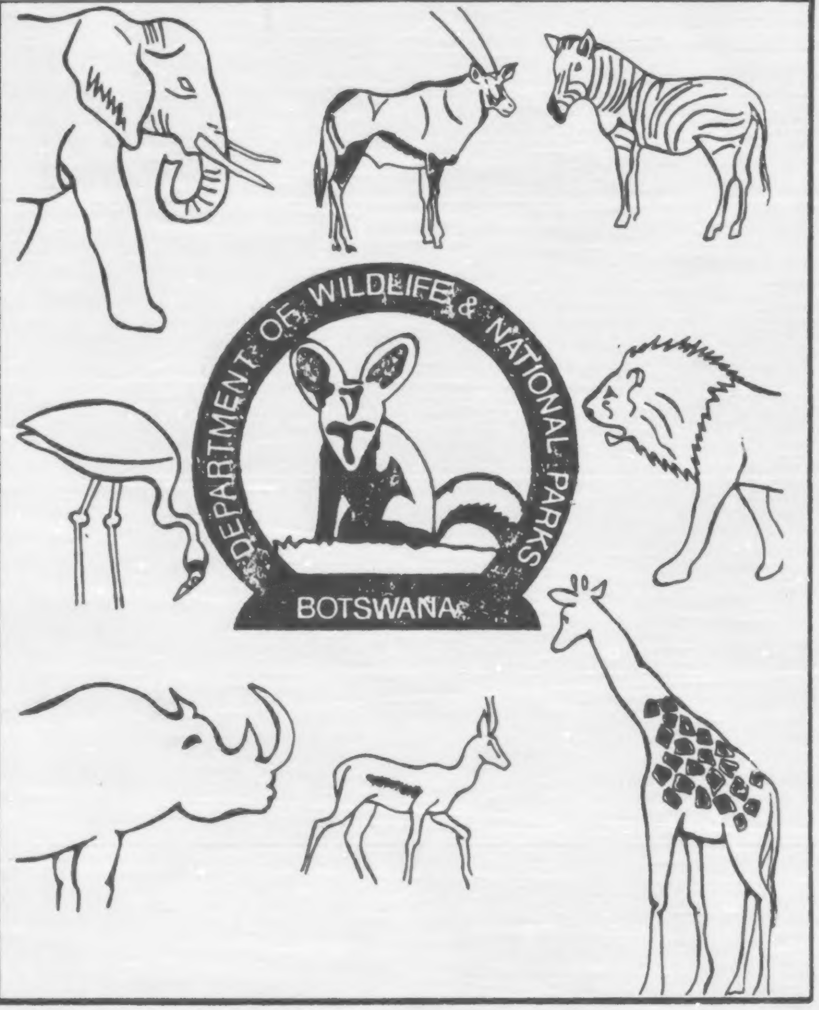
Diphologolo tsa naga ke bontlha bongwe jwa dilo tsa tlholego, jo re tshwanetseng go bo somarela gore batho botlhe ba ba tshelang gompieno le ba mephato e e tlang ba bo fitlhela ba bo ba itshetse ka bone.

Go dira jalo, baeteledipele ba puso ya rona ba le mogile fa go tlhokafala tlhomo ya melao ya tsotlhe tse di amanang le tiriso ya diphologolo.

◄ Tiriso ya diphologolo e e sa siamang

Mabapi le tlhomo ya melao ya tiriso ya diphologolo gone ga tlhongwa lephata la diphologolo le tiro ya lone eleng go tlhokomela, go somarela, go dirisa le go tlhabolola tsotlhe tse di amanang le diphologolo.

Lephata la diphologolo le sireletsa diphologolo tsotlhe ►


DEPARTMENT OF WILDLIFE & NATIONAL PARKS
BOTSWANA

WHY ARE THERE LAWS ON HUNTING?

Animals are part of nature, which we have to take care of so that the people now and in the future will know about it.

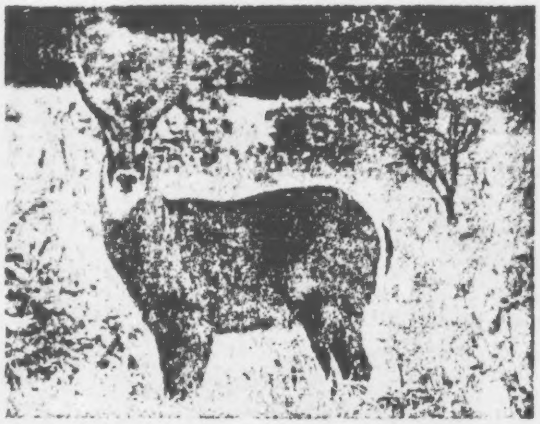
Bad way of using animals

Wildlife Department was established, and its work is to take care of anything concerning animals.

Wildlife Department protects all the animals.

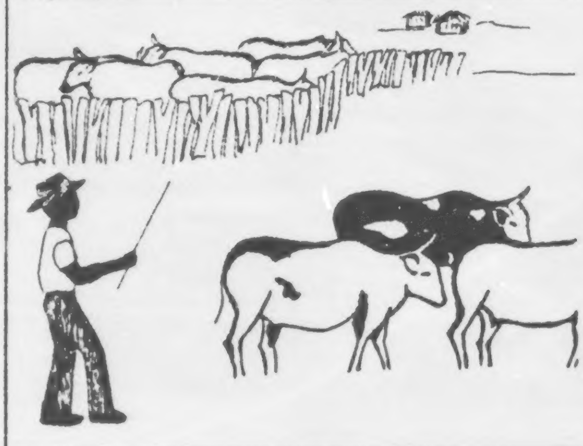
Di teseletso(di lekesense) tsa go tsoma

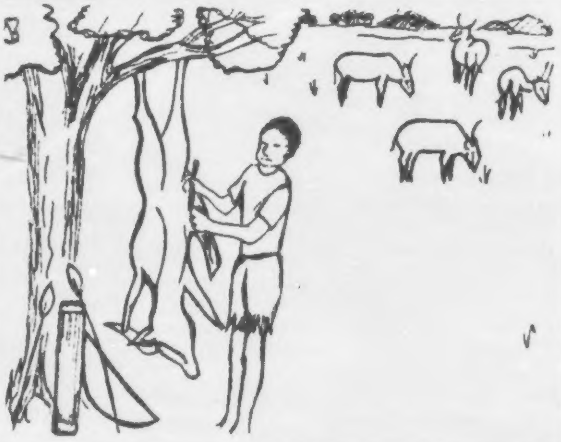
1.Ke eng fa batho ba tshwanetse go reka tesele tsa go tsoma?



Diphologolo tsa lefatshe le, ke mpho ya tlholego ya setshaba sa Botswana, mme di tshwanetse go dirisiwa ka tsela e e tla a solegelang Batswana botlhe molemo. Madi a a tswang mo thekisong ya di teseletso tsa go tsoma, lea a tswang mo tuelong ya khiriso ya ditsha go tsoma a dirisiwa mo ditlhabololong tse di tshwanang le go aga dikole, dipatela, ditsela le tse dingwe fela jalo. Mme ditlhabololo tse di solegela Batswana botlhe molemo.

2. Ke eng fa batho ba kganelwa go bolaya diphologolo jaaka ba rata?





Fela jaaka morua-kgomo a tlhopha palo nngwe ya dikgomo tsa gagwe go di isa ko matlhabelong (B.M.C.), batsomi ba diphologolo le bone ba tshwanetse go ka bolaya palo nngwe ya diphologolo mo ngwageng. Diteseletso tsa go tsoma di laola palo ya mofuta mongwe le mongwe wa diphologolo tse di ka bolawang mo ngwageng oo. Go dira jaana go dira gore diphologolo tsa rona dinne teng ka metlha yotlhe, di sa fokotsege.

The license for hunting

1. Why should people buy the hunting license?

Animals of the country are the gift of Nature to the Nation of Botswana, and they should be useful to all the Batswana. The money we get from selling licenses should be used to build schools, hospitals, roads and other things. All this development is useful to Botswana.

2. Why can't people kill animals as they like?

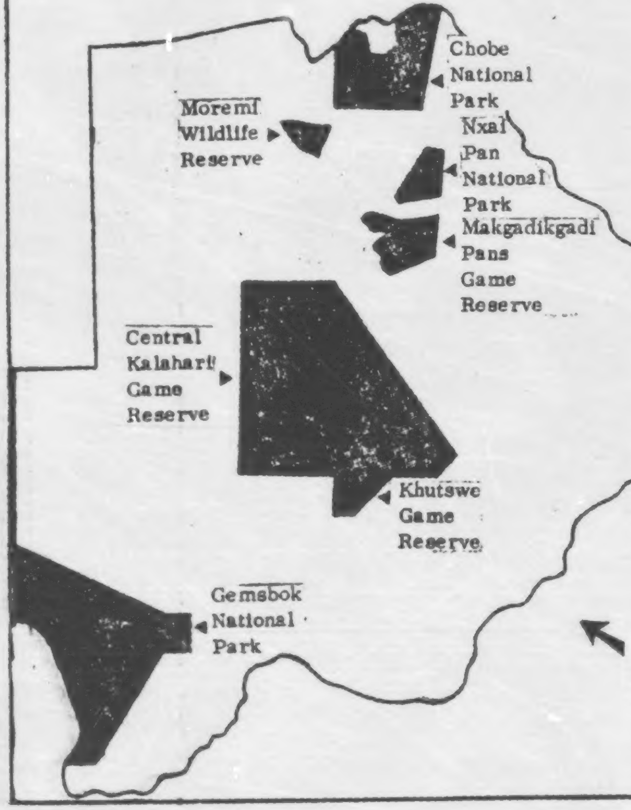
As the farmers choose a number of cattle that they want to take to the abbatoir (B.M.C.), the hunters should also kill a certain number of animals a year.

Hunting licenses control the number of all kinds of animals which can be killed in a year. By so doing, we remain with a certain number of animals left.

KE ENG GAPE SE BATHO BA SE TLHOKELANG TESELETSO SE SE AMANANG LE DIPHOLOGOLO?

Fa motsomi ana le letlalo la phologolo, mme a batla go le rekisa, o tshwanetse go ntsha teseletso ya gagwe go supa fa a tsomile phologolo eo ka fa mokgweng/molaong.

Fa motsomi a batla go dira diphate kana dikobo tsa mariga ka matlalo a diphologolo tse a di tsomileng ka fa molaong o tshwanetse go nna le teseletso ya go dira matlalo ao jalo, fa ele gore o direla jalo go rekisa diphate tseo.


Chobe National Park
Moremi Wildlife Reserve
Nxai Pan National Park
Makgadikgadi Pans Game Reserve
Central Kalahari Game Reserve
Khutswe Game Reserve
Gemsbok National Park

Mo lefatsheng la Botswana gona le mafelo mangwe a go sa tsongweng mo go one. Mafelo a, ke a faphetsweng fa tlhoko go nna le go ka dirisiwa ke diphologolo fela (i.e. National Parks, Game Reserves and sanctuaries). Mafelo a ke mafulelo a diphologolo, di bo di tsalelang teng. Mo ga go ree gore motsomi oka tsoma mo lefelong lengwe le lengwe fa le se mo mafelong a, mme re solofela fa motsomi mongwe le mongwe a tlaa itsiwe setsha se a tshwanetseng go tsoma mo sone.

Lefatshe la Botswana, go supiwa mafelo a go sa tsongweng mo go one.

WHAT ARE SOME OTHER REASONS THAT PEOPLE NEED THE LICENSE CONCERNING ANIMALS?

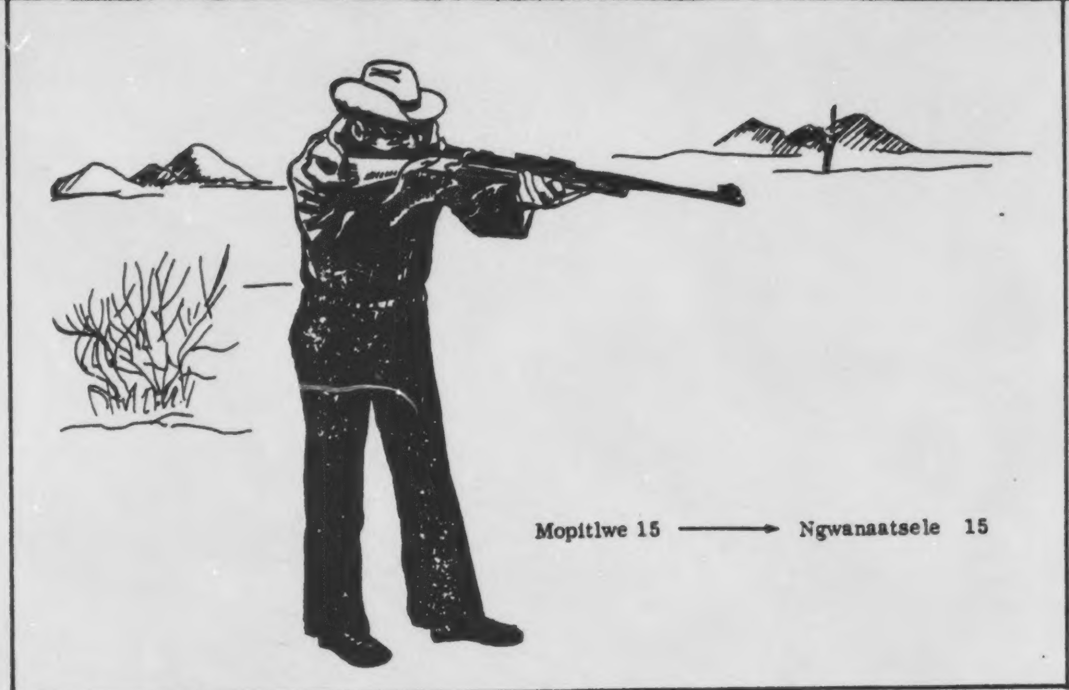
If the hunter has the animal skin that he wants to sell, he has to show his license to prove that he killed this animal according to law.

If the hunter wants to make blankets with animal skins which he hunted, he should have a license for selling them.

There are some places in Botswana where you can't hunt. These places are used by animals only (i.e., National Parks, Game Reserves and sanctuaries). These places are animal grazing lands. The hunter can hunt everywhere but in these places.

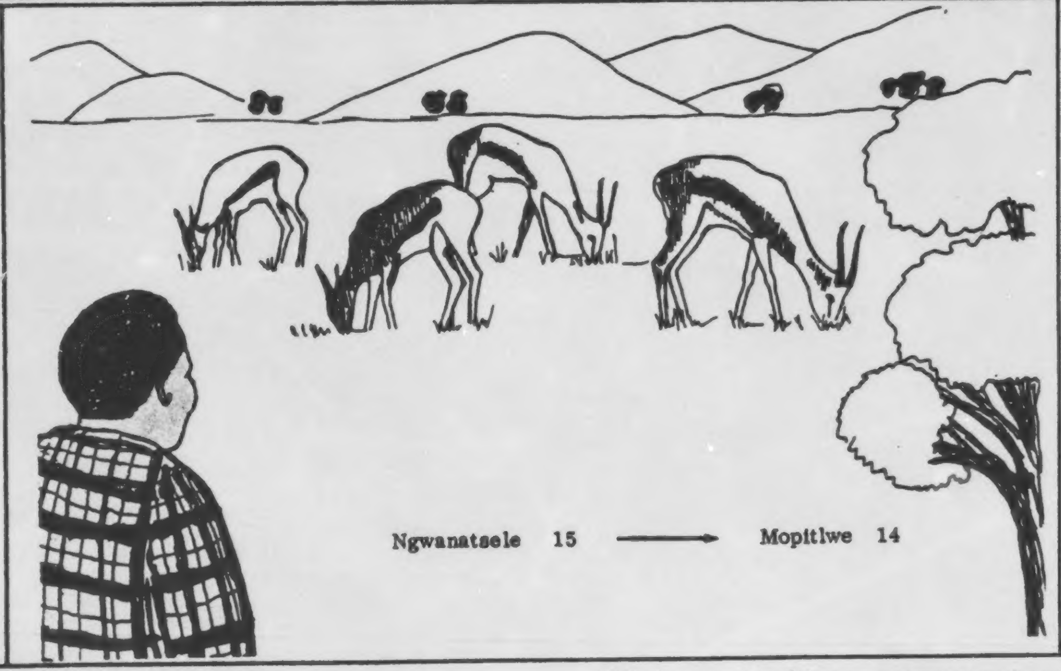
Botswana, this shows the places where you can't hunt.

DINAKO TSA LETSOMO



Nako e letsomo le butsweng

Batsomi botlhe ba letleletswe go tsoma diphologolo go simolola ka Mopitlwe (March) ale 15 go ya kwa kgweding ya Ngwanaatsele (November) ele 15. Motho mongwe le mongwe o ka tsoma diphologolo tse anang le teseletso ya go di tsoma mo nakong eo.



Nako e letsomo le tswetsweng

Letsomo lotlhe le tswalwa ka kgwedi ya Ngwanatsele (November) ele 15 go ya go kgwedi ya Mopitlwe (March) ele 14. Motho mongwe le mongwe le fa a santse ana le teseletso ya go tsoma ga a letlelelwe go tsoma. Ebile le gone teseletso ya gagwe ya go tsoma e abo e fedile.

Nako e letsomo le tswetsweng ka yone ke nako e bontsi jwa diphologolo bo tsalang ka yone mme go tlhokafala gore dinne ka iketlo di seka tsa tshwenngwa.

THE TIME WHEN YOU CAN HUNT

March 15-----November 15

The time when hunting can be done

All the hunters are allowed to hunt animals from March 15 to November 15.

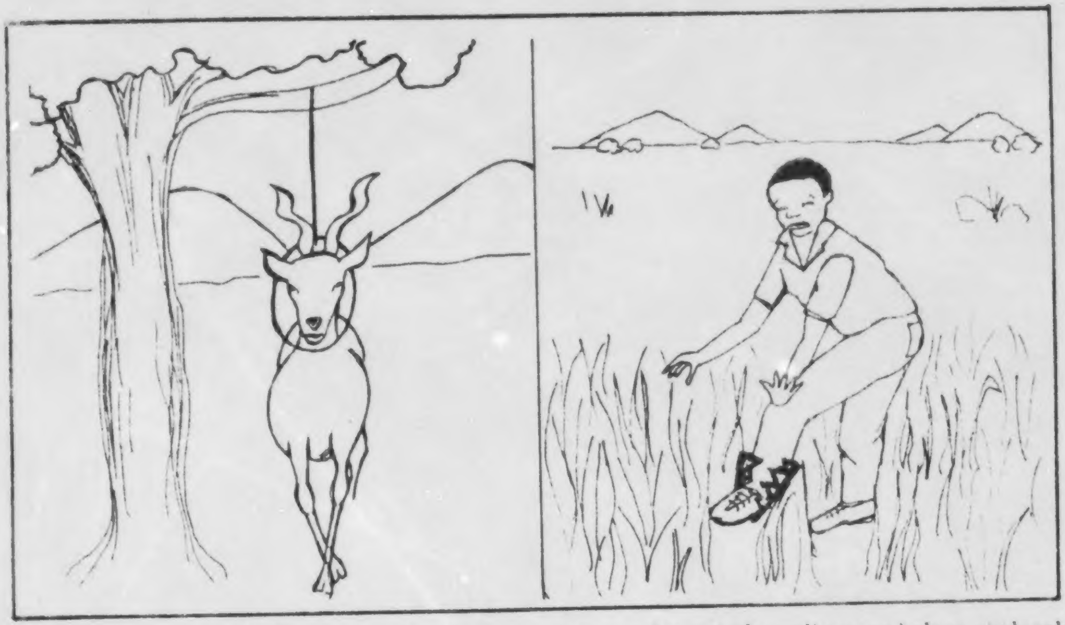
Each person can hunt animals for which he has the licenses at that time.

November 15-----March 14

The time when hunting cannot be done

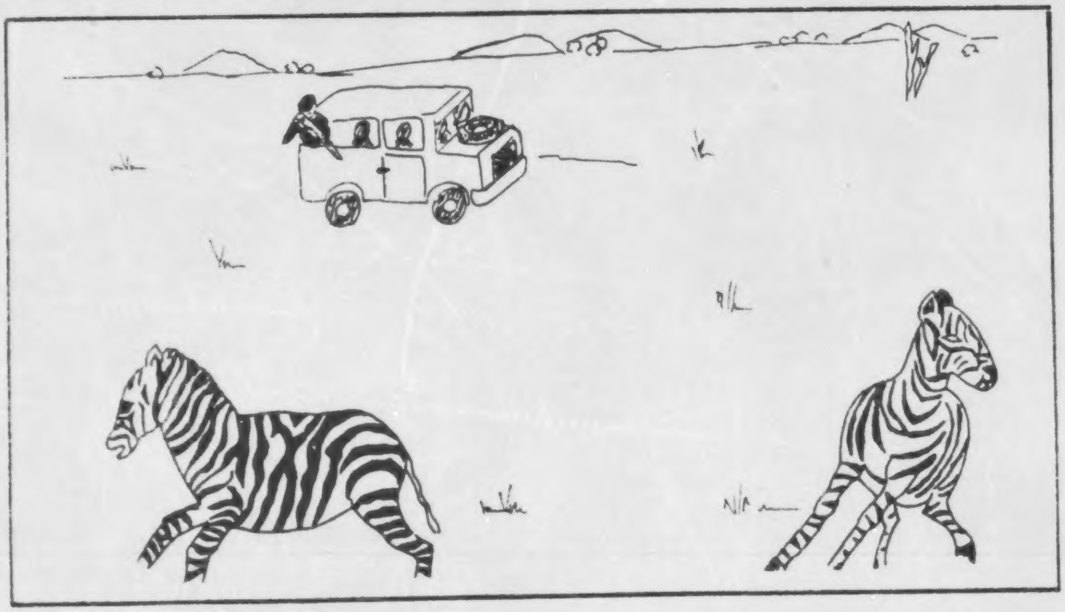
All hunting is closed on November 15 to March 14, even if you have a license.

Also, when hunting is stopped, that means your hunting license ends.



Go raela diphologolo ka dilaga tsa mefuta-futa kgotsa diterata le go di beela dichefu ke mekgwa mengwe ya go tsoma e e sa letlelelweng. Ka jaana mekgwa e ele setlhogo go bolaya phologolo ebile e sa tlhophe gore e bolaya eng.

mekgwa ya go tsoma e e sa letlelelweng



Go tsoma diphologolo ka go di leleka ka dintsa, dipitse kgotsa dikoloi le fa ele go di fatlha ka lesedi pele ga o di hula le gone ga go letlelelwe.

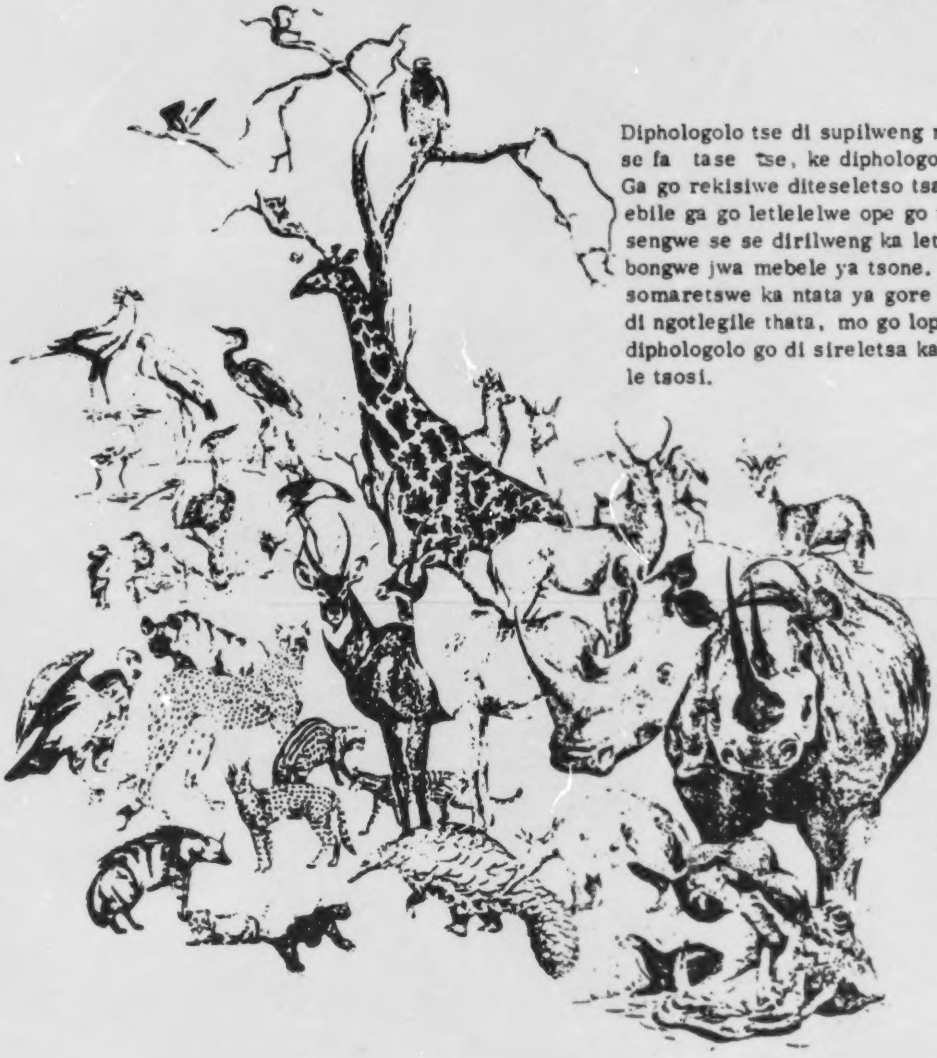
To trap animals with different traps or wires and poison is a bad way of hunting which is not allowed.

Because it is a bad way of killing animals and it doesn't choose what it kills.

WAYS OF HUNTING WHICH ARE NOT ALLOWED

To hunt animals by chasing them with dogs, horses or car lights before you shoot them is not allowed.

Diphologolo Tse Di Somaretsweng Mo Botswana



Diphologolo tse di supilweng mo setshwantshong se se fa tase tse, ke diphologolo tse di somaretsweng. Ga go rekisiwe diteseletso tsa go ka di tsoma, ebile ga go letlelelwe ope go reka kana go rekisa sengwe se se dirilweng ka letlalo kgotsa bontlha bongwe jwa mebele ya tsone. Diphologolo ke di somaretswe ka ntata ya gore dipalo tsa tsone di ngotlegile thata, mo go lopileng ba lephata la diphologolo go di sireletsa ka molao wa tsone di le tsosi.

TIGELO

Tshomarelo ya diphologolo ga e reye gore diphologolo di seka tsa tsongwa kana tsa bolawa. Tshomarelo ya diphologolo e raya go dirisa diphologolo ka kelotlhoko. Mo go rayang gore fa re dirisa diphologolo tsa rona ka go di tsoma, re tshwanetse go itse gore re ka tsoma dile kae ra ba ra sala ka dile kae mo mofuteng mongwe le mongwe wa phologolo. Pharologanyo ya se le se bontsi jwa batho ba se batlang ke gore, ga go kake ga diragala gore motho mongwe le mongwe a bolaye diphologolo jaaka a rata nako nngwe le nngwe ya ngwaga. A re lekeng go itse mabaka a a siameng mo tirisong ya diphologolo.

BOTSWANA'S CONSERVED ANIMALS

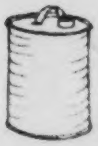
The animals in this picture are protected by law. The license for hunting them is not sold and no one is allowed to buy or to sell anything made out of their skin or any parts of their body. They are protected because their numbers are very low.

ENDING

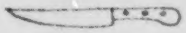
Protection of animals doesn't mean that animals should not be hunted or killed. It means that animals should be used with care. It won't happen that everyone may kill as many animals as they wish, at any time of the year.

Go dira Honto ka thini ya parafini

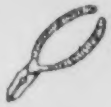
O tla tlhoka tse:



Thini e tona ya parafini e e senang sepe

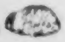


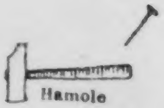
Shaga kana thipa etona e e bogale



Kinipitana fa o na nayo

Sepekere

Lentswe  KANA

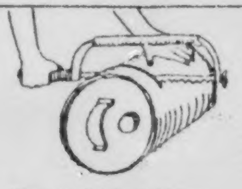


Hamole

Lemoga Se:

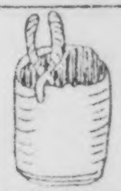
Fa o sena kinipitana tlogela fela mme o tlhokomele tini e seka ya go sena.

1.



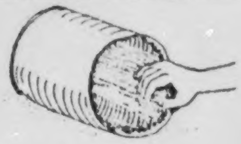
Kgaolo thini selekanyo sa (4 ins) go tswa ko godimo ka shaga kana thipa e tona.

2.



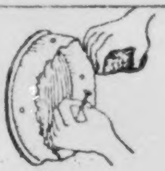
Koneta bogale jwa thini motong fa e shagilweng teng ka kinipitana.

3.



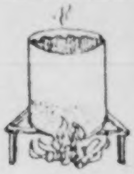
Rothelatsa ka lentswe.

4.



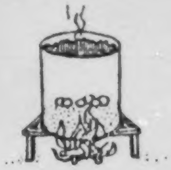
Phunya maroba ale mane mo sekhurumelong ka sepokere o se itaya ka lentswe kana hamole.

5.



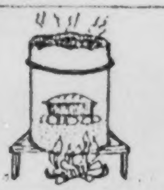
Tshola motlhaba mo thining o bo o baya mo molelong go fitlhelela o fisa.

6.



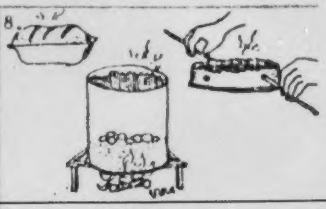
Baya mantawenyana ha godimo ga motlhaba oo fisang.

7.



Tsenya pane e e nang le borotho mo teng go apaya. Tsenya kupa kana magala a molelo mo sekhurumelong.

8.



Dirisa dikgonyana go tsholetsa sekhurumelo fa o tlhatlola.

TO MAKE AN OVEN WITH A PARAFFIN TIN

You will need these:

Empty paraffin tin

A saw or a big knife

Pliers if you have

Pin

Stone or hammer

1\.

Cut the paraffin tin 4 ins. from the top with a saw or with a big knife.

2\.

Make the sharp part smooth by using a pliers (so that it won't cut you).

3\.

Smooth the tin with a stone.

4\.

Make pour holes in the lid with a pin, hitting it with a stone or a hammer.

5\.

Put some sand in the tin and put it in the fire until it is hot enough.

6\.

Put small stones on top of the soil.

7\.

Put the pan with bread inside. Put hot coal on the lid.

8\.

Use big sticks to lift the lid.

THE PURPOSE OF A NATIONAL MIGRATION STUDY

As you know, people in Botswana often have several homes; one at the village, one at the lands and one at the cattle post as well, sometimes. Sometimes people also have a home in one of Botswana's towns. People move around between these homes during the year. Many people are moving permanently from rural areas into towns, to get jobs or go to school. Other people are moving from one village to another, permanently, while others again sign up for contracts at the mines in South Africa. These are the kinds of movements that we call "MIGRATION", which means temporary or permanent movement from one area to another. An example of temporary migration occurs when a family moves each year from their village to the lands, and back to the village after the harvest. In this case, they are only temporary migrants; an example of permanent migration occurs when a family decides to buy a house in Gaborone and to continue to live and work there, and not bother to plough their lands any more.

Why is the Government of Botswana interested in finding out about migration in this country?

For several reasons:

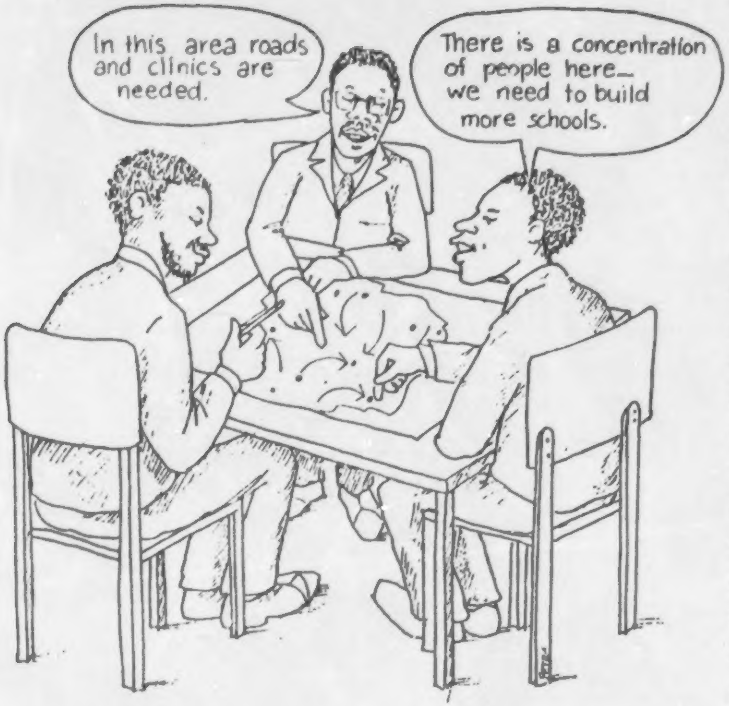
At the moment, the 1971 census is the only national information available which can tell us anything about where people live and where they move to. But we need to have more recent and more detailed knowledge about migration. There have been many smaller studies in Botswana since 1971, which have studied migration, but no information is available on a large number of Batswana. The National Migration Study will be getting a national picture of where people live, where they move to, when and why.

MAIKAELELO A KANOKO YA KHUDUGO TSA SECHABA

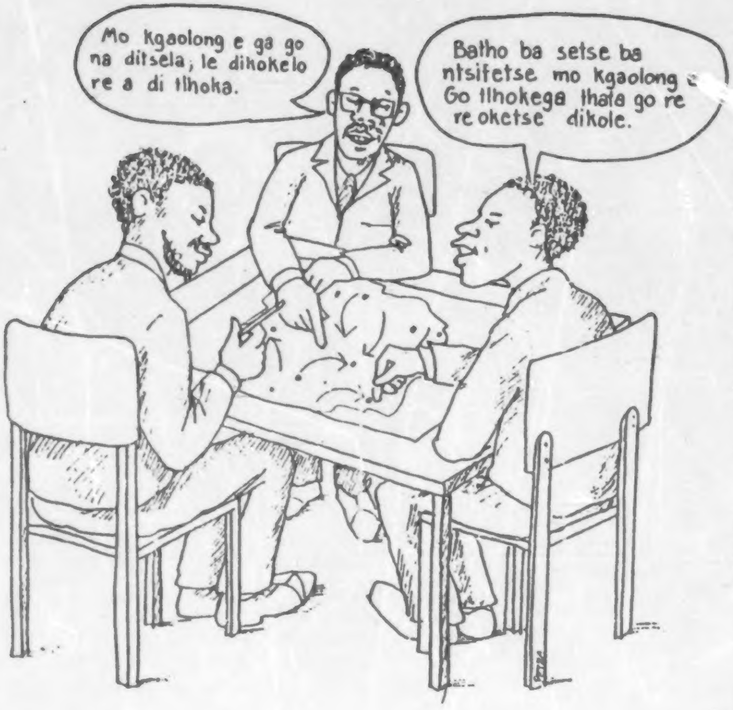
Batho ba Botswana ba magae mantsinyana jaaka lo itse, ba nna mo metseng, masimo le gone kwa morakeng ka dinako dingwe. Mo gongwe ba tle ba nne le legaekwa teropong nngwe ya Botswana. Ba kgarakgatshega le magae ngwaga yotlhe ka bontsi ba hudugela kwa magaeng go ya go nna kwa diteropong, ba ile mmerekong kana sekoleng. Ba bangwe ba tseye"konteraka" go ya mmerekong kwa dimmaeneng kwa Afrikaborwa mesepele eo re e bitsa "khuduga"; go tlogelela ruri lefelo go hudugela kwa go le lengwe. Sekai sa khuduga ya nakonyana ke ya motho kana batho ba lelapa ba huduga ngwaga le ngwaga ba ya masimong. Foo re a re ba huduga ka nakonyana fela. Ke a re ba hudugela ruri fa batho ba lelapa lengwe ba ikaelela go reka ntlo mono Gaborone ba nnela ruri mono Gaborone ba berekela teng, ba sa tlhole ba itshwenya ka go ya letsemeng.

KE KA NTLHA YANG FA GOROMENTE WA BOTSWANA A BATLA GO ITSE KAGA MOSEPELE KANA KHUDUGA YA RONA? O BATLELA KITSO MABAKA A LE MANTSINYANA

Mo nakong eno re bona kitso ka palo ya sechaba e e tserweng ka 1971 e re ka itseng ka yone kwa batho ba nnang teng le kwa ba hudugelang teng. Mme re tshwanetse go nna le kitso e e tletseng ya bosheng kaga dikhuduga tseo. Go sale go nna go ithutwa mono Botswana ka 1971 ka bobotlana kaga khuduga ya batho, go sena mafoko kana kitso e ntsi kaga metsamao kana khuduga ya batho ka bontsi. Re tlaa itse ka kanoko e kgolo ya sechaba sa rona bo-nnete ja kwa batho ba nnang teng le gore ba hudugela kae, leng, le gone ka goreng.


In this area roads and clinics are needed.
There is a concentration of people here– we need to build more schools.

Many people in Government need to have this information in order to make plans about where and how to spend money on building things like roads, schools, clinics, houses, water-pipes and where to create employment for people. If the Government is not exactly sure about where people are moving to, how long they stay in each place, etc. it is more difficult to plan where best to put things like schools and jobs for people. Also the Government needs to know what kinds of problems people have trying to make a living in different parts of Botswana; for example, whether some people cannot plough enough to feed the family in some areas, and why they can't plough enough or else whether there are too many people without jobs in Botswana's towns. We can really only find out the answers to these questions by asking the people themselves, which is why we are doing this study. The information that is gathered from this study will not only be useful for Central Government but of course also for District Administrations, Tribal Administrations, Village Councils, headmen and extension workers. It will not only provide information to help the Government to plan better for the people, but will help people plan for themselves in community development. Thus it is in the interests of everybody to help us answer our questions, and to help us get the right answers.

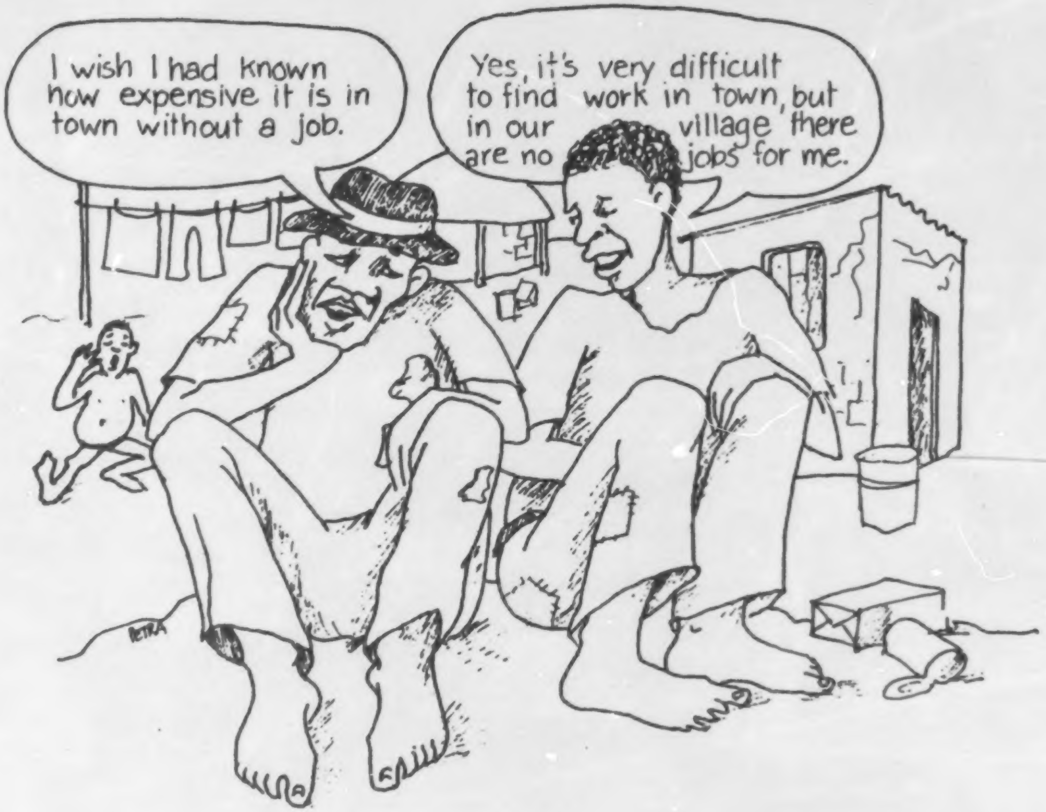


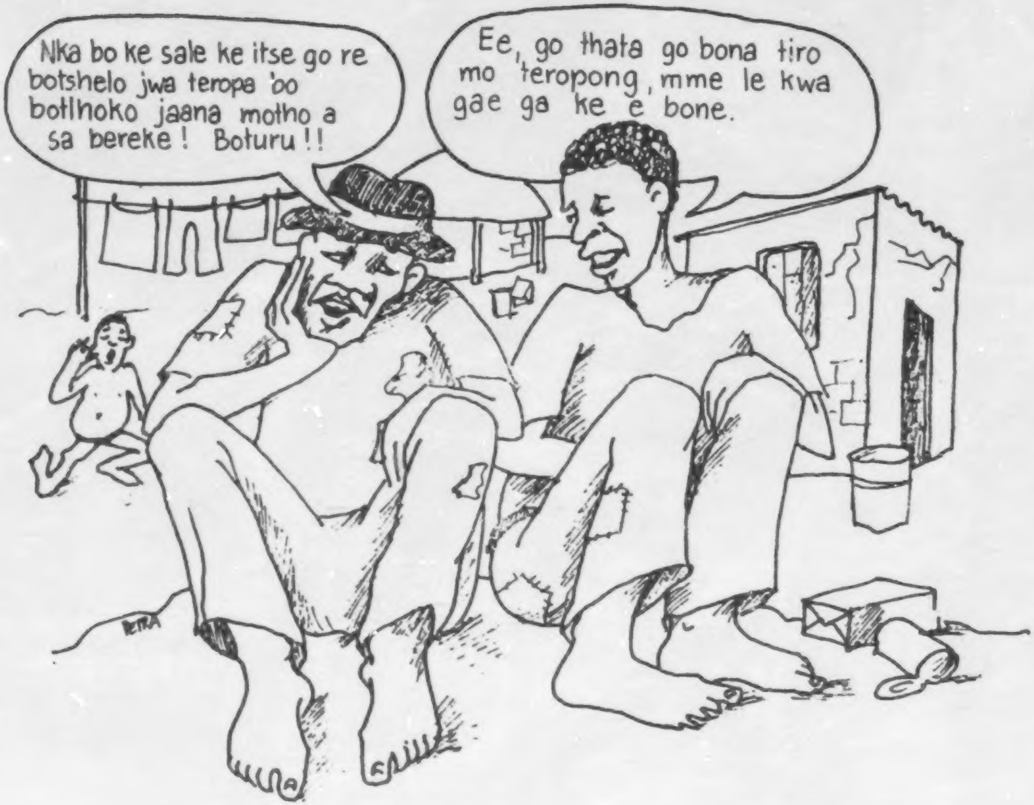
Mo kgaolong e ga go na ditsela; le dikokelo re a di tlhoka.
Batho ba setse ba ntsifetse mo kgaolong e Go tlhokega thata go re re oketse dikole.

Badiredi ba puso ka bontsi ba senkela kitso eo go dira ditogamaano tsa kafa go ka dirisiwang ka teng madi a sechaba mo kagong ya dilo tse di tshwanang jaaka ditsela, dikole, matlwana a kalafi, a bonno, tsenyo ya diphaephe tsa metsi le go direla batho diphatlha tsa mebereko. Fa Goromente a sa itse sentle kaga khudugelo ya batho kwa mafelong mangwe, le gore ba ya go nna sebaka se se kae kwa go one, jalo jalo, go mo thatafalela go akanyetsa go ba direla ka botswerere jaaka go ba bopela diphatlha tsa mebereko kana go ba agela dikole. Le gone o batla gore ba bile ba nna kwa mafelong ao ba tshwara mathata a sebopego sefe ba ntse ba leka go iphataphatela kwa mafelong a a farologanyeng a Botswana. Sekai ke gore a bangwe ba bone ba retelelwa ke go lema dijo tse di ka lekanang ba malapa a bone kwa mafelong mangwe kana ba idiwa ke eng go lema dijo tse di ka lekanang kana ke gore batho ba ba tlhokang mebereko ba bantsi thata mo diteropong tsa Botswana. Re ka bona dikarabo tsa dipotso tseo ka motlhofo kago botsa sechaba ka sebele.

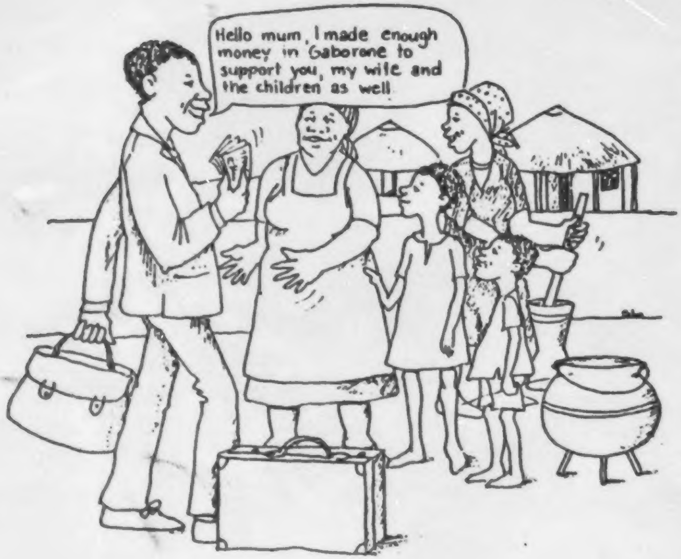
Mme mabaka ao ke ona a a dirisang kanoko e. Kitso ere e bonang ka kanoko eo ga e nke e solegela Goromente molemo go le gosi e bile e tlaa thusa mo pusong ya dikgaolo, pusong ya semorafe, makgotleng a metse, dikgosaneng le mo badireding ba koketso ya dithuto.

Ga go nke go thusa Goromente ka kitso fela go bile go tlaa mo thusa go ikakanyetsa kafa go tsa "boipelego". Jalo go tlaa thusa botlhe go araba dipotso tsa rona re ba re bona dikarabo tse di lolameng.


I wish I had known how expensive it is in town without a job.
Yes, it's very difficult to find work in town, but in our village there are no jobs for me.
PETRA

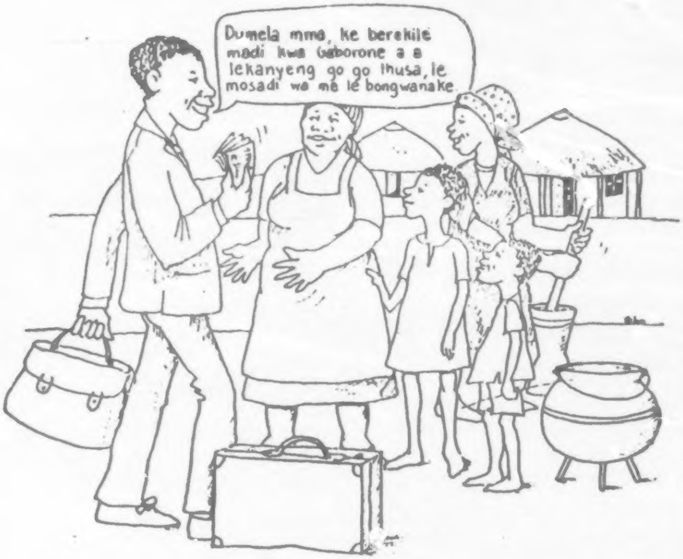

Nka bo ke sale ke itse go re botshelo jwa teropa 'bo botlhoko jaana motho a sa bereke! Boturu!!
Ee, go thata go bona tiro mo teropong, mme le kwa gae ga ke e bone.
PETRA

Some of the questions we will be asking people may not seem at first to be very relevant to understanding migration. For example, we shall be asking a lot of questions about people's jobs, their agriculture and their incomes. The reason we ask these questions is to try and understand how people make a living doing different things, so we can see whether some people might want to move elsewhere in order to make a better living, or else be content to stay where they are. For example, if we find that some people in town are making enough money to help support their families back in the villages, we can start to understand why a lot of younger, more skilled people prefer to live and work in town, and why a lot of older people, or married women with young children, prefer to stay in the villages and plough.

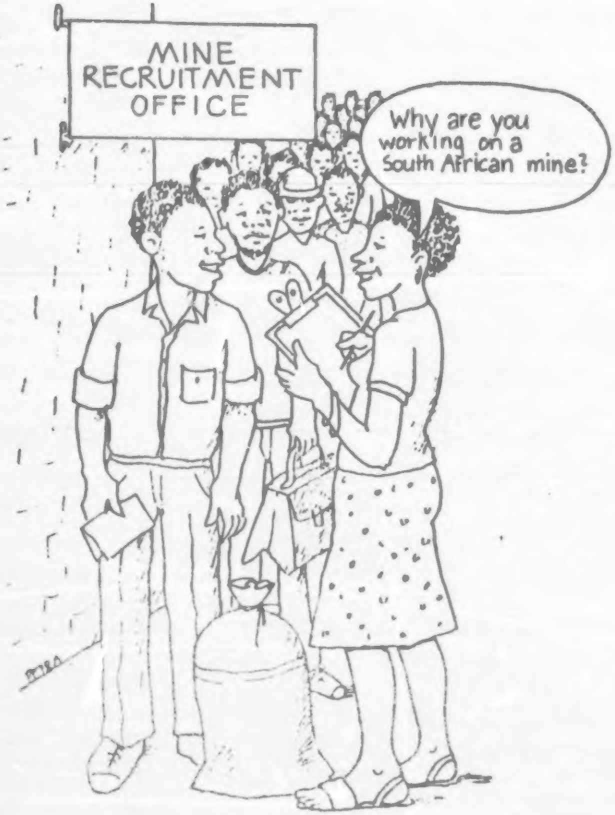

Hello mum, I made enough money in Gaborone to support you, my wife and the children as well

Or take another example; if we find that a person makes a good living in the rural areas by using modern methods of ploughing, we can understand why that person might not be so keen to move to town to look for work there. A third example might be the person in town who has a good steady job and who decides they need not go back to the village and plough.

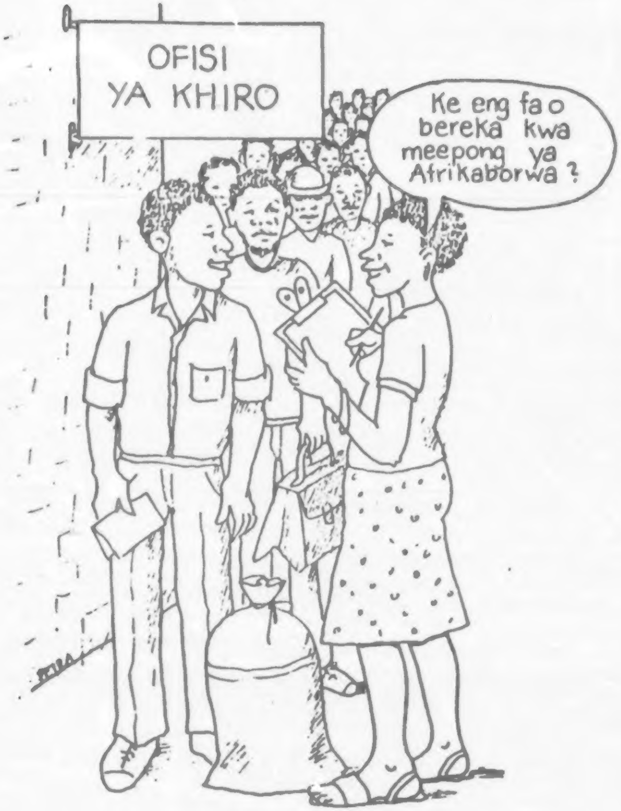
Dingwe tsa dipotso tse re tlaa di botsang batho di tlaa lebega pele di sa lebagana le go re thusa ka lesedi le re le tlhokelang khuduga kana metsamao ya batho. Sekai ke gore re tlaa ba botsa dipotso tse dintsi kaga metereko ya bone, temo le leruo la bone le kaga maduo a bone kana gore ba tshela ka eng. Re bodisiwa dipotso tseo ke gore batho ba tshela ka eng, ba dira ditiro tse di sa tshwaneng jalo go re bontsha gore a bangwe ba bone ba ka hudugela go sele go ya go senka botshelo jo bo botoka teng kana ba itumelela go nna fa ba teng.


Dumela mma, ke berekile madi kwa Gaborone a a lekanyeng go go thusa, le mosadi wa me le bongwanake.

Sekai ke jaaka re ka fitlhela batho bangwe ba diteropo ba dira madi a a lekanyeng go tshedisa bana ba bone kwa magaeng, re ka simolola go itse gore ke ka ntlha ya eng fa banana ka bontsi ba ba rutetsweng ditiro botoka ba rata go nna kwa diteropong le go bereka teng, le gore ke ka goreng fa batho ba dingwaga tse di fa gare, kana basadi ba ba nyetsweng ba ba nang le bana ba bannye ba ikanya go nna kwa metseng ba sala ba lema. Sekai se sengwe ke se, fa re ka fitlhela motho a tshela botoka ka temo ya segompieno re tlaa tlhaloganya gore ke eng fa a sa itlhaganele go ya go batla tiro kwa diteropong. Sekai sa boraro e ka nna ya nna motho wa teropo yo o nang le tiro ya tlhomamo a bile a bonye go le botoka gore a seka a boela kwa magaeng go ya go lema teng.

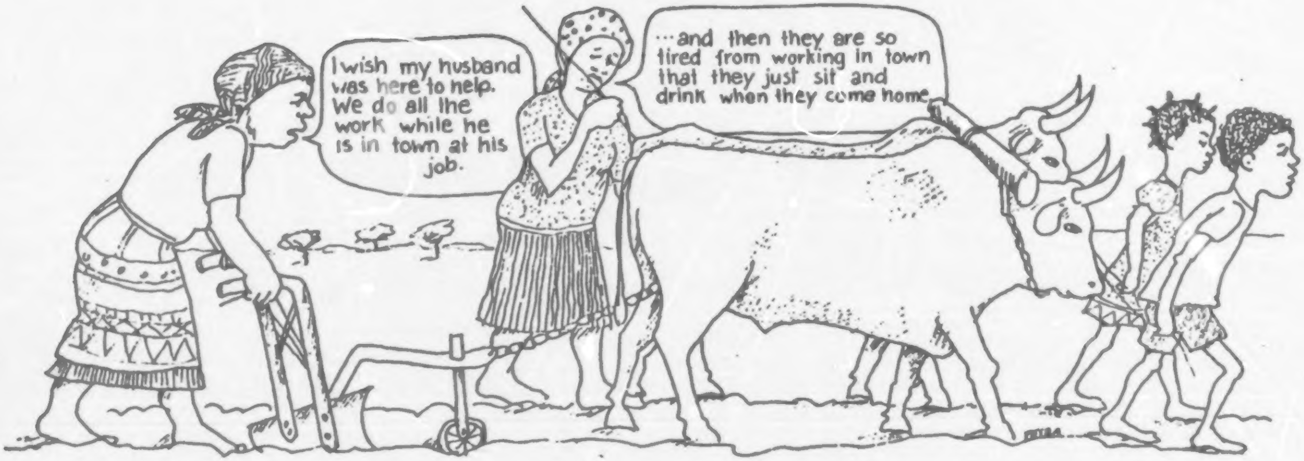

MINE
RECRUITMENT
OFFICE
Why are you working on a South African mine?

We shall ask a lot of questions to mineworkers; those who are waiting to be recruited and those who are waiting to receive their pay, after coming back from South Africa. What we are interested in knowing about mineworkers is how important is mine-work in South Africa to people's standard of living in Botswana? In other words, how much do the families of mineworkers rely on those men sending back money to their families in Botswana? This can only be found out if we ask how much mineworkers earn, how much money they send back to their families, and what is done with this money in Botswana. Is it used to develop arable production (ploughing), is it used to buy cattle, build houses, set up businesses, or what? Botswana gets a lot of money from mineworkers, as about 40-50,000 men are working in the mines every year. This is about one-quarter of Botswana active male work force, so you can see why it is so necessary to know more about mineworkers.

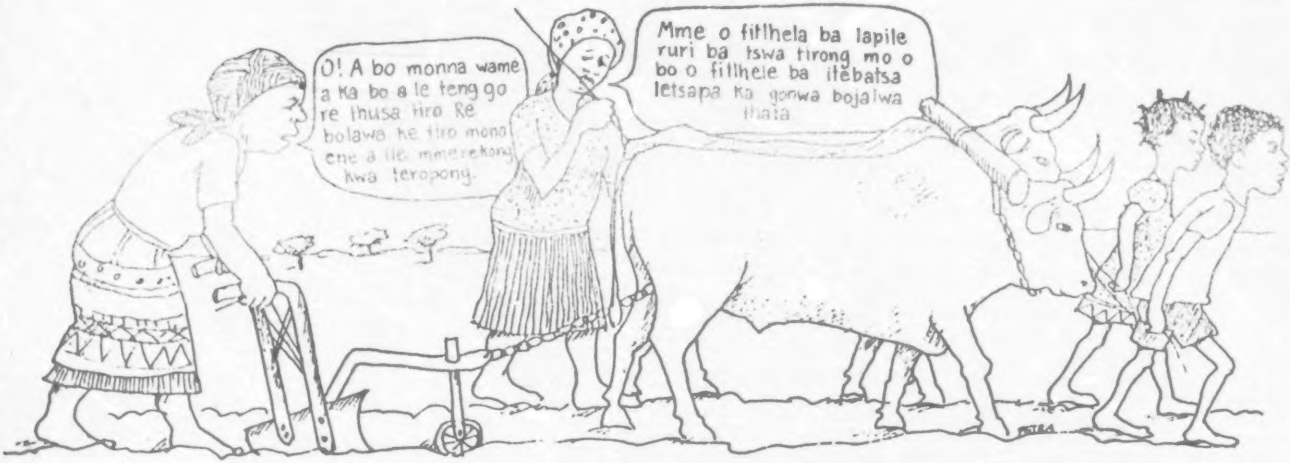

OFISI
YA KHIRO
Ke eng fa o bereka kwa meepong ya Afrikaborwa ?

Re tlaa botsa babereki ba dimmaene dipotso di le dintsi; ba ba letileng go tsaya joine (konteraka) le ba ba letileng dituelo tsa bone ba setse ba tswa meberekong kwa dimmaeneng tsa Afrika-borwa. Se re batlang go se itse ka ga babereki bao ba meepo ke gore pereko ya bone e tlhokega jang mo matshelong a rona mono Botswana. Re raya g ba malapa a babereki bao ba dimmaene ba ikantse ka selekanyo se se kae gore banna b ba tlaa ba romelela madi mono Botswana. Re ka itse golo foo fela fa re ka botsa dituel tsa babereki bao ba dimmaene le gore ba tle ba romelele ba malapa a bone bokae ja madi mono Botswana, mme a fitlhe a dirisiwe jang. A fitlha a dirisiwe mo go kgatheng thite? Kana go reka dikgomo, kana mo kagong ya matl tlhomong ya papadi kana tiro esele fela? Lefatshe la rona le gorogelwa ke madi a mantsi ka babereki ba dimmaene. Ka ngwaga ngwaga banna ba ga rona ba ba diketekete tse di-masome a a ka nnang matlhano ba bereka kw dimmaeneng tsa Afrikaborwa. Palo eo e tsen gane mo go ya banna botlhe ba Botswana. Jal he, o ka bona kafa go tlhokegang ka teng go itse se pele kaga babereki ba dimmaene.

In the questions we shall ask about farming and livestock, we are seeking information about some of the good and bad effects of migration away from rural areas to towns and mines. We want to know whether this leaves women unable to take care of farming and livestock, on their own, or whether, instead, the income that rural people get from employed relatives in the towns and mines helps to improve agriculture and livestock production for everybody. We will also get a picture of what rural conditions will make people want to leave the villages and come to towns; for example, if they have not got enough ploughing land, or grazing land.


I wish my husband was here to help. We do all the work while he is in town at his job.
...and then they are so tired from working in town that they just sit and drink when they come home.

E tlaa re re botsa kaga temo le borua-kgomo re bo re senka kitso kaga bosula le bomolemo kaga khuduga go tswa kwa dikgaolong tsa metse ya magae ba hudugela kwa diteropong le dimmaeneng. Re senka go itse gore a bomme ba tle ba sale ba palelwa ke go itemela le go itisetsa diruiwa le gore a bogolo ga jalo, a madi a batho ba dikgaolo tsa metse ba a romelelwang ke ba ga bone kwa meberekong, kwa diteropong, le dimmaeneng a thusa go tokafaletsa motho mongwe le mongwe letsema le boruakgomo. Re tlaa lebalebisanya gore batho ba metse ya magae ba tlogedisiwa ke eng metse ba hudugela kwa diteropong; a ke fa naga e sena bojang ja leruo kana ba tlhokile letsema. Kana jang?


O! A bo monna wame a ka bo a le teng go re thusa tiro Re bolawa ke tiro mono ene a tle mmerekong kwa teropong.
Mme o fitlhela ba lapile ruri ba tswa tirong mo o bo o fitlhele ba itebatsa letsapa ka gonwa bojalwa thata.

WHAT IS A SURVEY?

A survey like the National Migration Survey is a way of getting information about the country without having to ask everyone in the country our questions. This is done by choosing a small part of the population of Botswana as an example of the whole population. We shall be choosing 3,500 households in the whole country, which is about 3,5% of all the households. This small group of 3,5% is called a SAMPLE and it represents the whole country because of the way it has been chosen. This is because each area (village, part of a town, lands area, cattle post) is chosen because it resembles certain other similar areas which we cannot visit. For example, if we chose a village in the western Kgalagadi, it is a sample of several other villages in the same area which we won't be visiting. That village that we go to will represent these other villages, because they will be similar to it in the way that people live and work. Of course, no two villages are really alike, just as no two people are really alike. It is too expensive and would take too much time to visit every village in the country. Instead, we shall chose some people, in some parts of the country, to get a slice of the whole country. By carefully studying different parts of Botswana beforehand, we can get an idea of which areas resemble each other, and therefore we can assume that people's lives will be similar to each other in those particular areas.

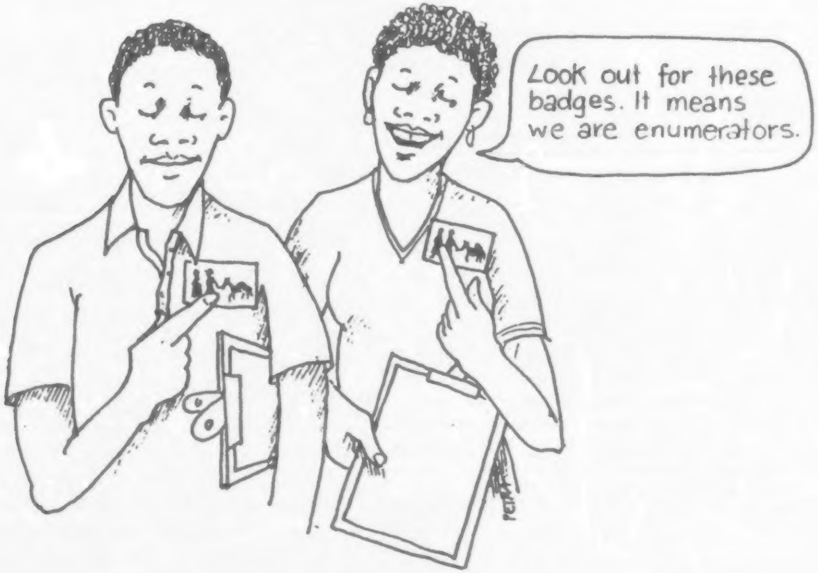
The information we want will be written down on QUESTIONNAIRES. Each questionnaire, when filled out, will contain a lot of information about one particular household that has been interviewed.

KANOKO E KE ENG

Kanoko, fela jaaka ya khuduga ya sechaba, ke patlo ya mafoko kaga lefatshe re sa botse mongwe le mongwe wa lefatshe la rona dipotso. Seo se ka dirwa ka go kgetha lekgamu lengwe la batho ba ga rona go nna sekao mo go bone botlhe le go ba emela. Re tlaa itshokela ba malapa a le 3500 mo lefatshing lotlhe la rona. Lekgamu leo le tlaa bidiwa sekao le emela lefatshe lotlhe la rona ka mokgwa o re tlaa le kgethang ka one. Seo se raya gore re tlaa kgetha motse kana bontlha bongwe ba teropo, kana masimo kana moraka mo tikologong ka gore mafelo ao a tlaabo a tshwana le a mangwe a re sa kakeng ra kgona go a etela. Sekai ke gore fa re itshenkela motse mongwe wa bophirima ba Kgalagadi o tlaabo o le setshwano sa e mengwe e re sa kakeng ra e etela mo kgaolong eo. Motse o re tlaa o etelang o tlaa emela e mengwe ka gore e tlaabo e tshwana nao ka botshelo le tiro ya batho ba one. Le gale metse ga e ke e tshwana e le mebedi fela jaaka batho ba seke ba tshwana jaaka dipeba, mme go lopa madi a mantsi thata go bile go ka re tsaya lebaka le le leele go etela motse mongwe le mongwe wa Botswana. Boemong ja jalo re tlaa ikgethela batho bangwe mo dintlheng tse dingwe tsa Botswana go bona lefatshe lotlhe la rona ka bone. Fa re ka simolola ka go ithuta pele dintlha dingwe tsa Botswana, re ka lemoga kafa di tshwanang ka teng, mme jalo ra bona kafa batho bangwe ba tshelang ka go tshwana ka teng le ba mafelo mangwe.

Who will be coming to ask the questions?

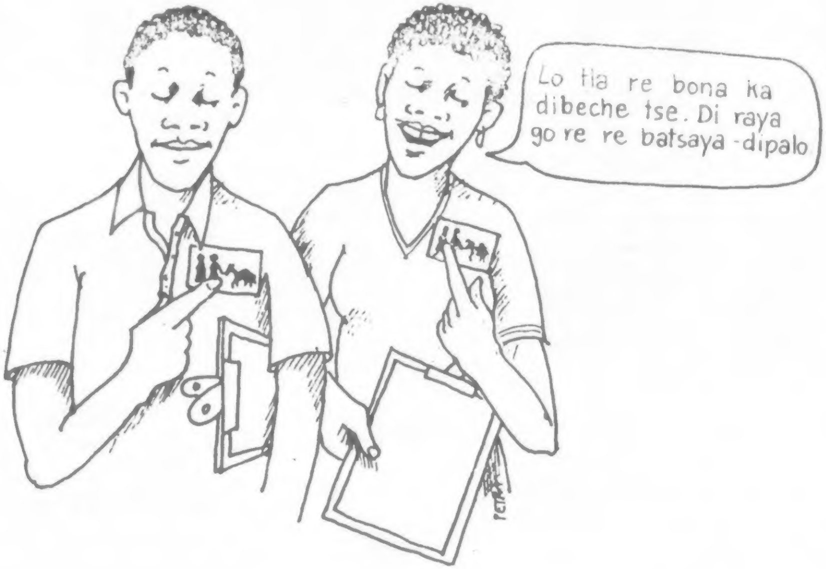
The employees of the Central Statistics Office, who are called "enumerators". They are young people, who have been carefully trained in this type of work, especially to be polite and not to offend people by their manners or behaviour. You will know them by the badges they will be wearing, reading "National Migration Study". They will have questions written down which they will ask people, and then the enumerators will write down the answers themselves.


Look out for these badges. It means we are enumerators.

DIPOTSO DI TLAA GO BODIWA KE MANG?

Di tlaa bodiwa ke badiredi ba ofisi e kgolo ya tseo ya dipalo ba ba bidiwang "Batsaya Dipalo". Ke batho ba banana ba ba rutetsweng tiro eo ka kelotlhoko, bogolo bogolo go nna maitseo le go tlhoka go fosetsa batho ka maitseo kana ka boitshwaro ja bone. O tlaa ba itse ka"dibeje" di gokeletswe mo go bone di kwadilwe mafoko a a reng "TLHOTLHOMISO YA PHUDUGO YA SECHABA". Ba tlaabo ba kwaletswe dipotso go di botsa batho, mme ba kwala dikarabo tsa tsone ka sebele.

Mafoko a re a batlang a tlaabo a kwadilwe a senkwa ka dipotso tseo. E tlaa re karabo ya potso nngwe le nngwe e sena go tladiwa e bo e tshotse bontsi ja mafoko kaga lelwapa le batho ba lone ba tswang go bodiwa dipotso ka lone.


Lo tla re bona ka dibeche tse. Di raya go re re batsaya-dipalo

WHERE WILL THE ENUMERATORS BE VISITING ?

You may remember the Rural Income Distribution Survey that was conducted during 1974-1975. This was also a sample Survey because only a small number of villages in Botswana were visited. Similarly the Population Sample Census in 1975/1976 only interviewed a representative group of people.

The selection of areas to be visited by the National Migration Study is included in this package. These areas have been carefully chosen to represent all the different types of areas that people in Botswana live in.

These areas are briefly:

a) Towns

b) Large villages and their lands

c) Villages and their lands in the arable belt around large villages in the hard veld.

d) Villages and cattleposts in the sand veld area

e) Small and medium size villages in the hard veld.

f) Villages in the Ngamiland District

g) Barolong Farms

h) Freehold Farms.

All of the information we gather in these areas will be available to Districts, organised on a District basis.

WHEN WILL YOUR AREA/VILLAGE BE VISITED ?

The National Migration Study will be going on for 12 months, starting in August 1978. We are going to visit each area at least 4 times over the 12 months so that we can study how the seasons affect migration.

We shall be visiting different homes in the same villages. We shall be returning to each lelwapa we visit three months after the first interview.

The dates when we shall be in your area/village will be announced over Radio Botswana (Seromamowa) and the Daily News (Dikgang tsa gompieno). Please listen and read about the National Migration Study.

BA TSAA DIPALO BA TLAA ETELA MAFELO AFE?

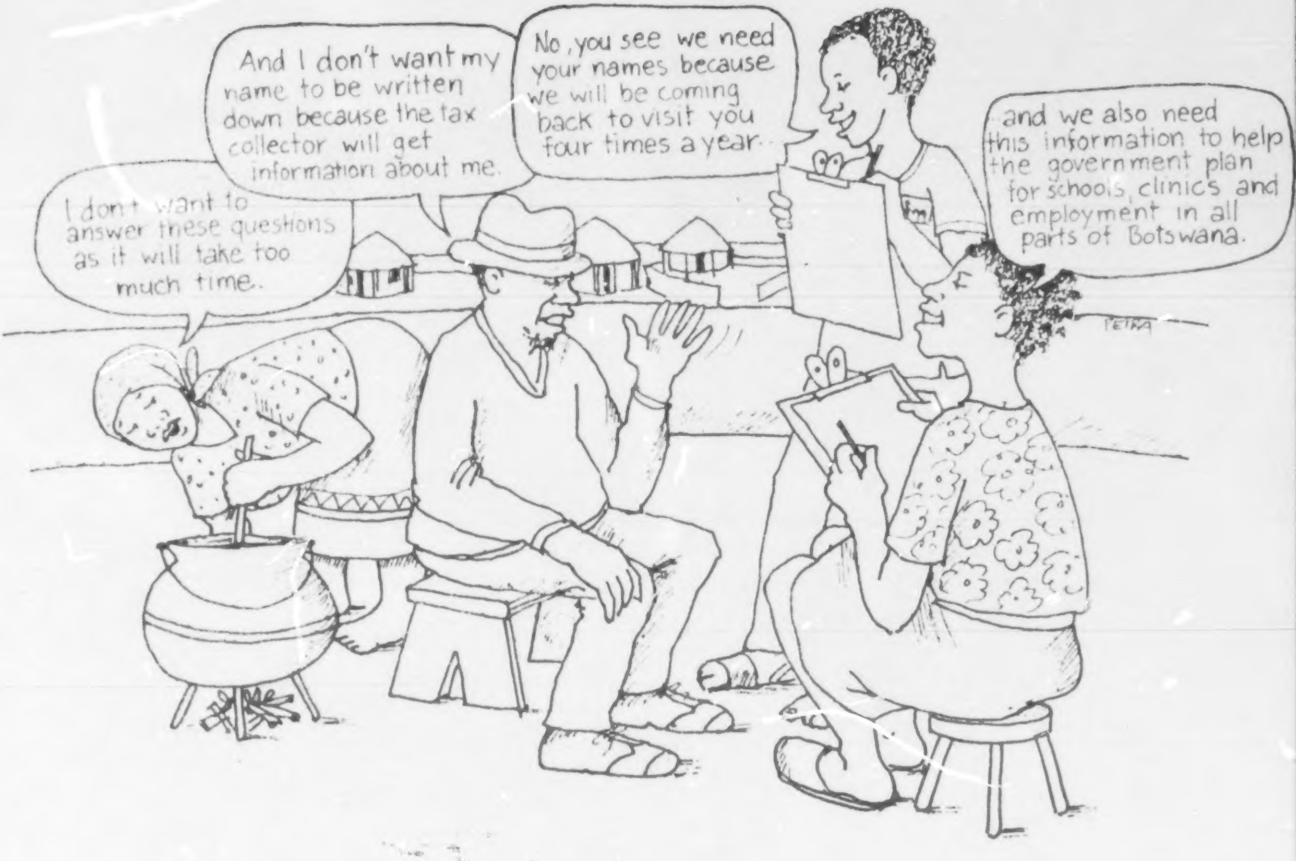
O tlaa gakologelwa gore kanoko ya maduo a batho ba dikgaolo tsa magae e dirilwe ka 1974 le 1975. Seo e ne e le kanoko ya tekeletso ka gore batsaa dipalo ba ne ba etela metse e se kaenyana fela ya Botswana. Le ka tseo dipalo ya batho ba tekeletso ya 1975/6, go ile ga bodiwa batho ba se kaenyana fela dipotso. Mo kanokong ya dikhuduga tsa batho go tlhophilwe mafelo a a tlaa etelwang. Mafelo ao a setse a kgethilwe sentle go emela a le mantsi a a nnwang ke batho ba Botswana. Mafelo ao ka bokhutshwane ke a :

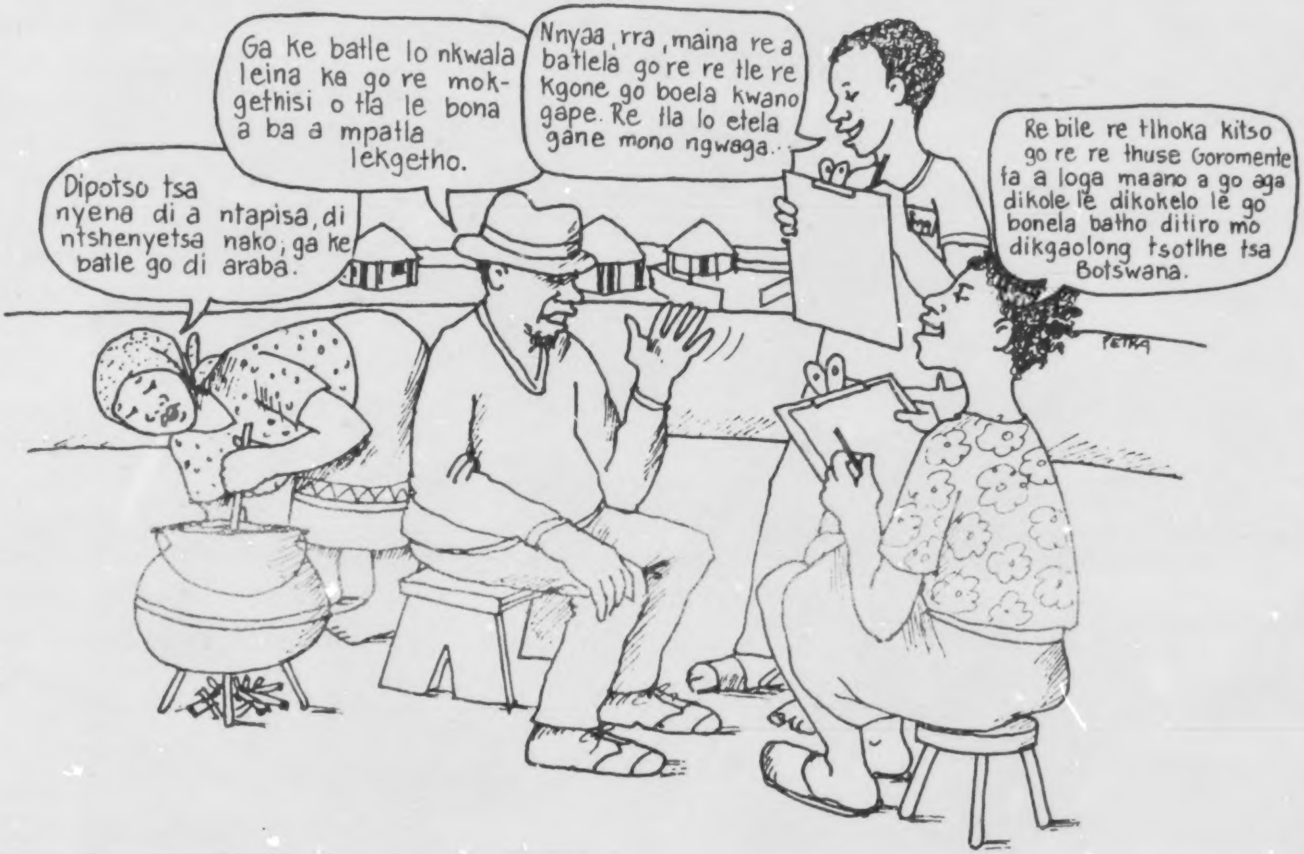
(A) Diteropo (B) Metse e megolo le masimo a yone (C) Metse e e mo mafelong a ditemo le e megolo mo mafelong a komelelo. (D) Metse le meraka kwa dikgaolong tsa motlhaba. (E) Metse e mebotlana le e e mo selekanyong kwa dikgaolong tsa mokwakwa. (F) Metse ya kgaolo ya Nhabe (Ngami), (G) Dipolasi tsa Barolong. (H) Dipolasi tsa beng.

Mafoko otlhe a re tlaa a tsayang kwa mafelong ao a tlaa dirisiwa mo dikgaolong ka thulaganyo.

GO TLAA ETELWA LENG KGAOLO KANA MOTSE WA GA ENO

Batsaya dipalo ba tsaya maeto a dikgwedi tse 12 go simolola ka Phatwe mono-ngwaga. Re tlaa etela kgaolo nngwe le nngwe, le fa e ka nna gane mo dikgweding di le 12, re ile go ithuta kaga khuduga ya batho go ya ka dipaka. Re tlaa etela ba malapa a a farologanyeng mo metsing ya one. E tlaa ne ere re sena go botsa dipotso mo lelwapeng, re le boele morago ga dikgwedi tse tharo. Malatsi a re tlaa yang kwa kgaolong ya gagwe ka one a tlaa bolelwa mo seromamoweng sa Botswana le mo koranteng ya "DAILY NEWS" ya Setswana. Re go kopa gore o reetse mo seromamoweng o bo o bale mo koranteng e kaga kanoko ya khuduga ya sechaba.


I don't want to answer these questions as it will take too much time.
And I don't want my name to be written down because the tax collector will get information about me.
No, you see we need your names because we will be coming back to visit you four times a year.
and we also need this information to help the government plan for schools, clinics and employment in all parts of Botswana.


Dipotso tsa nyena di a ntapisa, di ntshenyetsa nako; ga ke batle go di araba.
Ga ke batle lo nkwala leina ka go re mokgethisi o tla le bona a ba a mpatla lekgetho.
Nnyaa, rra, maina re a batlela gore re tle re kgone go boela kwano gape. Re tla lo etela gane mono ngwaga..
Re bile re tlhoka kitso gore re thuse Goromente fa a loga maano a go aga dikole le dikokelo le go bonela batho ditiro mo dikgaolong tsotlhe tsa Botswana.
PETRA

Sometimes you may feel it is a nuisance for people to have to answer a lot of personal questions about themselves and their families. Sometimes people may grumble to you about having to answer all these questions. However, you should always try to remember to explain to people the purposes of our study and how the answers they give us will help our Government to plan better in the future.

Ka nako e nngwe o ka ikutlwa o tshwenya batho ka go nna o ba botsa dipotso di le dintsi tse di ba totileng le ba malapa a bone. Ka nako e nngwe batho ba ka ngongoregela go araba dipotso tsa gago tsotlhe. Le gale o leke go tshela o gakologelwa go ba tlhalosetsa maikaelelo a kanoko ya rona le kafa dikarabo tse ba di re fang di tlaa re thusang ka teng go thusa Goromente go akanyetsa dilo botoka.

HOW CAN I/WE HELP

When you hear or read that a National Study team of enumerators will soon be visiting your area/village, please inform people so that they will expect us. This will make our work much easier as it will enable people to understand why we are asking questions in their lelwapa. You will be hearing more about our study over the radio, as we will be broadcasting plays, songs and other information about the study. Remember to listen to these broadcasts and tell others to listen.

The purpose of our study is to find out why people move from one place to another, where they move to and what kinds of changes to people's lives migration means. We are not interested in collecting information about people's cattle or income in order to tax them. The information that every single Motswana gives us will be greatly useful in planning for development.

THE SUCCESS OF OUR STUDY DEPENDS COMPLETELY UPON THE UNDERSTANDING PEOPLE HAVE OF OUR STUDY AND QUESTIONS AND THE CO-OPERATION THEY GIVE OUR ENUMERATORS.

KE KA THUSA KANA RE KA THUSA JANG?

E re fa o utlwalela kana o bala mafoko a a reng batsaa dipalo ba tlaa etela motseng kana mo kgaolong ya ga eno, o bolelele batho gore ba re lete. Seo se tlaa tlhofofatsa tiro ya rona mo seromamoweng ka re tlaa nna re itsise batho ka kanamiso, ka ditshameko, dipina le ka mafoko a mangwe ka ga yone. O seka wa lebala go reetsa dikanamiso tseo o ba o kgothatsa ba bangwe go di reetsa. Re direla kanoko eo go itse thata gore ke ka ntlha ya eng fa batho ba huduga mo lefelong le lengwe go ya kwa go le lengwe, ba hudugela kae, le gore diphetogo tseo, le dikhuduga tseo, di fetola matshelo a bone jang. Ga re a gakalela go itse kaga leruo la batho kana madi a a ba gorogelang gore re ba kgethise. Mafoko a Motswana mongwe le mongwe o tla a re neelang a tlaa re thusa thata mo togelong ya ditlhabololo maano.

KATLEGO YA KANOKO YA RONA E TLAA BONWA KA BATHO GO E UTLWISISA THATA KA KARABO YA DIPOTSO TSA RONA, LE GO THUSANYA GA BONE LE BATSAA DIPALO BA RONA.

AGRICULTURE

FOOD

The main foods of the Batswana people are meat, porridge, milk, cabbage and beans. Food is cooked by women over a fire in three-legged pots as kitchens are outside on the floor of the lapa.

Meat is usually cooked by men in pots. If it's to be roasted they put it on the hot coals. Sometimes they use a "roaster" made of iron bars.

We Batswana eat only when we are hungry, which is usually twice a day. We cook in the morning and in the evening. We have different kinds of food all the time. Sometimes we cook beans in the morning and something else in the evening. A typical wedding feast before the man came used to consist of meat, porridge, hominy and beer.

From: AN INTRODUCTION TO SETSWANA, Karen S. Mistry, Center for Applied Linguistics, Peace Corps Contract No. 82-1948.

DIJO

Dijo tse dikgolo tsa Batswana ke nama, bogobe, mashi, morogo le dinawa. Dijo di apewa ke basadi. Ba dirisa moleio le dipitsana tse di maoto mararo. Ba apeela kwa ntle mo leisong.

Nama e apewa ke banna. Ba e apaya ka dipitsana. Fa e le e e besiwang ba e baya mo magaleng. Fa gongwe ba dirisa "rosetere."

Re ja fa re tshwerwe ke tlala. Mme tota re ja gabedi ka letsatsi. Go apewa gabedi ka letsatsi mo mosong le maitsiboa. Dijo di dintsi o ka apaya dinawa mo mosong yare maitsiboa wa apaya sengwe gape. Ga re je selo se le sengwe fela nako yotlhe. Jaaka mo lenyalong pele ga Sekgowa re ne re e ja nama, bogobe, setampo le bojalwa.

From: AN INTRODUCTION TO SETSWANA, Karen S. Mistry, Center for Applied Linguistics, Peace Corps Contract No. 82-1948.

Dryland Crop Production

Using existing animal drawn equipment:

An improvement in crop yields and the reliability of crop production can be brought about by the application of improved techniques of growing crops.

The efficiency with which essential operations can be carried out depends on the power source, the implements available and how well they are used and maintained.

The successful application of an improved system is dependant upon correct timing. Unless key operations are carried out at the correct time it is unlikely that there will be any improvement over traditional systems.

Improved techniques are unlikely to bring about increases in output unless they are applied as a whole in a logical sequence and not as a series of isolated steps.

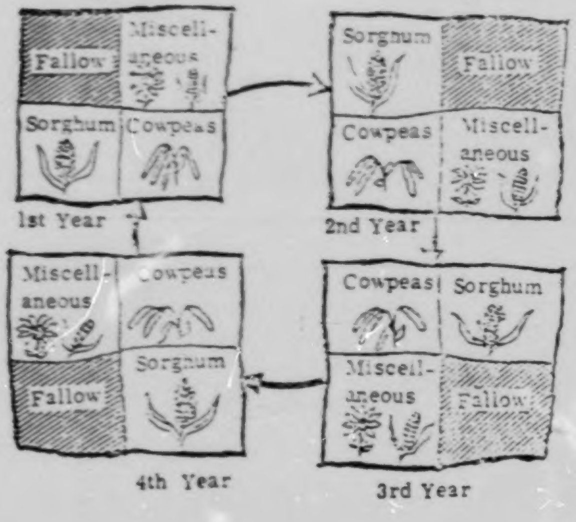
This crop production system will be more effective if applied on land that has already been laid out for correct water and soil conservation.

Rotation:

Divide land into 4 parts for a planned rotation of four years including a fallow break before sorghum.

Crop rotation is valuable in preventing the build up of soil pests and diseases and also allows a greater degree of flexibility in timing of ploughing operations. Late summer or autumn ploughing when oxen are fit will enable the farmer to plant early in Spring.

CROP ROTATION


Fallow
Miscellaneous
Sorghum
Cowpeas
1st Year
Sorghum
Fallow
Cowpeas
Miscellaneous
2nd Year
Miscellaneous
Cowpeas
Fallow
Sorghum
4th Year
Cowpeas
Sorghum
Miscellaneous
Fallow
3rd Year

Temo ya komelelo

Tiriso ya megoma e e gogwang ke dikgomo:

Koketso ya thobo ya dijalo le tlhomamisego ya kgolo ya tsone di ka bonwa ka go dirisa temo e e tlhabologileng ya dijalo tseo.

Bonatla jo ditiro tse di botlhokwa di ka dirwang ka jone bo tsalwa ke sedirisiwa, dilemisi megoma tse di dirisiwang le kafa di dirisiwang, le pabalelo ya tsone.

Go kgona tsamaiso e e tlhabolotsweng go na le mosola fa e tsamaisiwa ka dinako sentle. Fa ditiro tse di botlhokwa di sa tsamaisiwe ka tlhomamo ya dinako, ga go kake ga nna le mosola ope o o gaisang ditemo tsa tsamaiso ya segologolo.

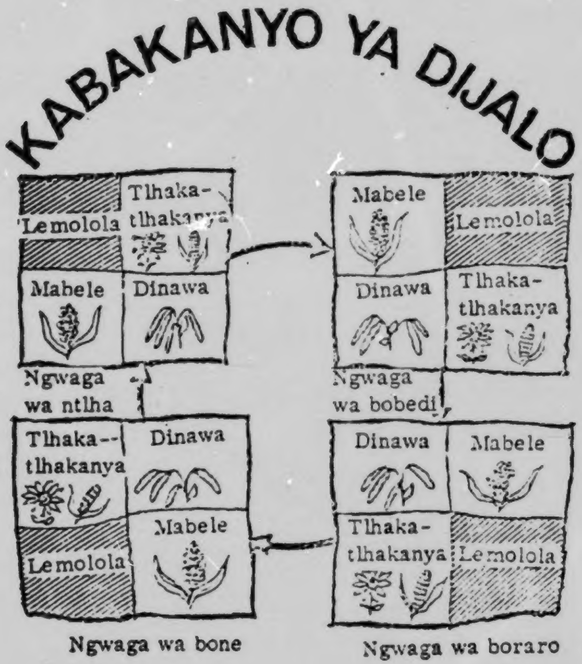
Ditiro tsa tlhabololo ga di kake tsa dira mosola wa koketso ya thobo, fa di sa dirisiwe tsotlhe ga mmogo ka tshwaragano ya thulagano, eseng ka menokela, mongwe ka sengwe.

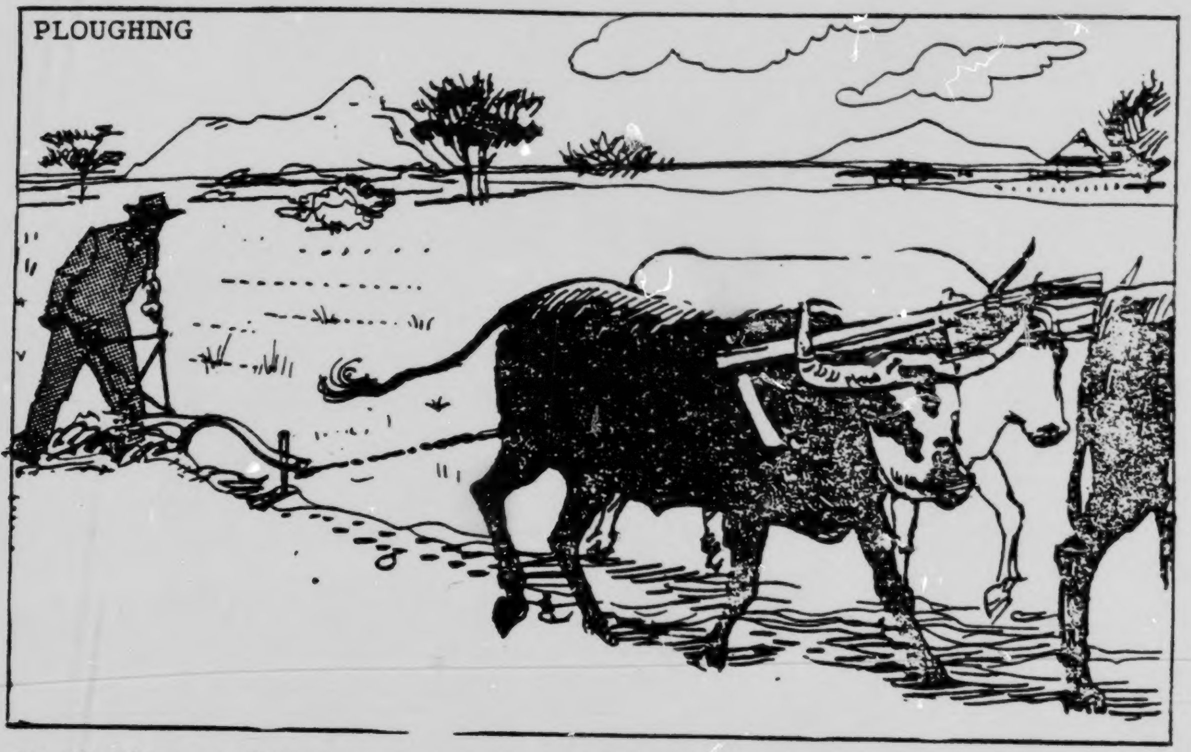
Tsamaiso e ya thulaganyo ya ipapadiso ka dijalo e tlaa nna le mosola fa e dirisiwa mo setsheng sa lefatshe se se setseng se baakanyeditswe tshomarelo ya metsi le mmu.

Kabakanyo:

Kgaoganya setsha dikgaolonyana dile 4, go baakanyetsa dikabakanyo tsa dingwaga dile nne.

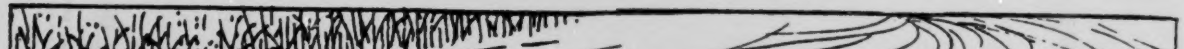
Kabakanyo ya dijalo e thusa mo go iletseng ntsifalo ya diji mo mmung le malwetse, go bile go thusa mo go rulaganyeng temo ka dipaka tse di e siamentseng. Bokhutlo jwa selemo kampo letlhafula ke tsone dipaka tse di siametseng go lema, ka dipholo di abo di itekanetse, go bo go thuse molemi gore ere ka dikgakologo abo a jala.


KABAKANYO YA DIJALO
Lemolola
Tlhaka-tlhakanya
Mabele
Dinawa
Ngwaga wa ntlha
Mabele
Lemolola
Dinawa
Tlhaka-tlhakanya
Ngwaga wa bobedi
Tlhaka--tlhakanya
Dinawa
Lemolola
Mabele
Ngwaga wa bone
Dinawa
Mabele
Tlhaka-tlhakanya
Lemolola
Ngwaga wa boraro

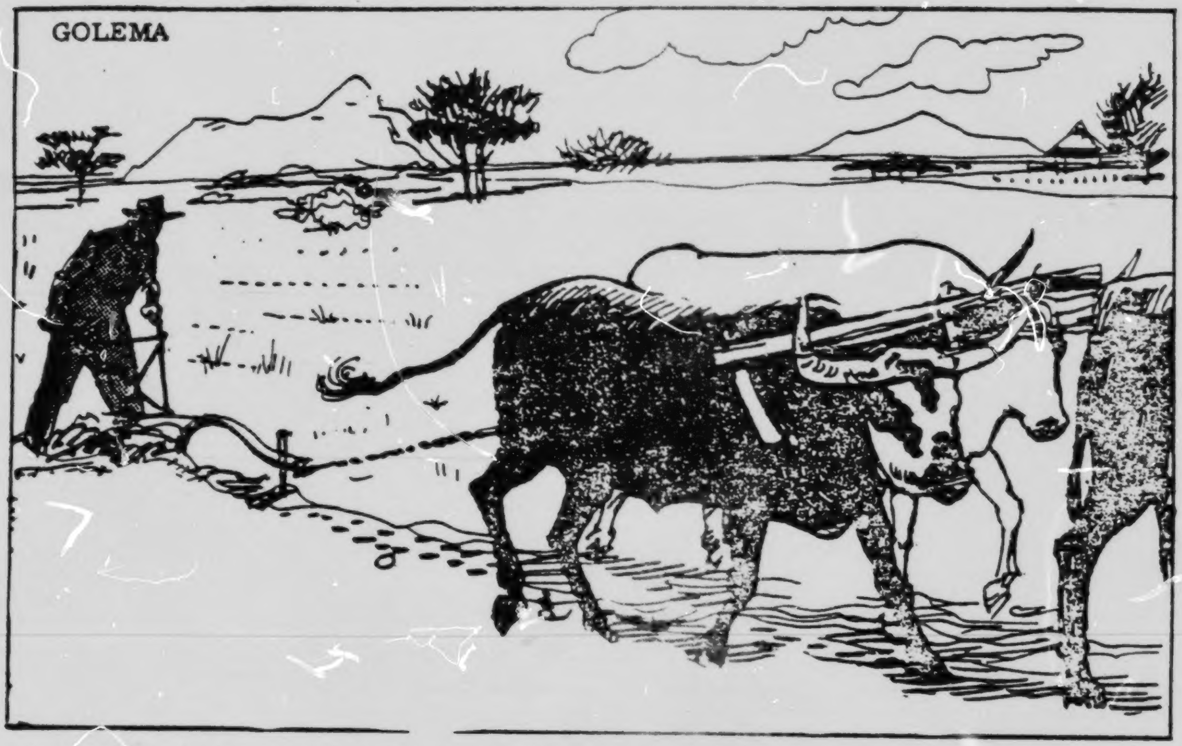


(1) Ploughing - in late summer or autumn. Use mould board or chisel plough on contour.

PLANTING (after first heavy rain in Spring)

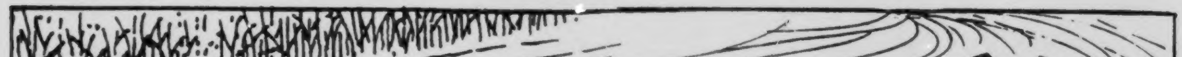


2) Single row planter - if possible directly into autumn ploughed land, or after harrowing to kill small weeds.

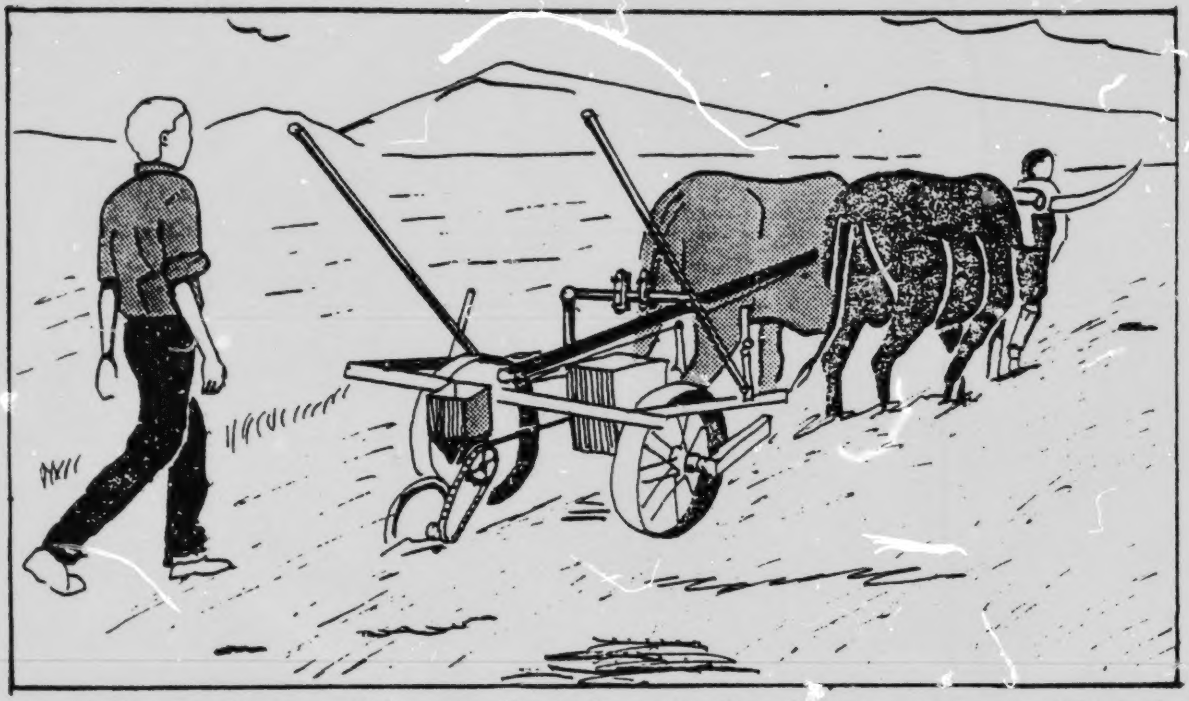


1) Temo bofelo jwa selemo kampo letlhafula. Dirisa mogoma o mogolo kampo o o segang mmu (chisel plough) go thuba boloto.

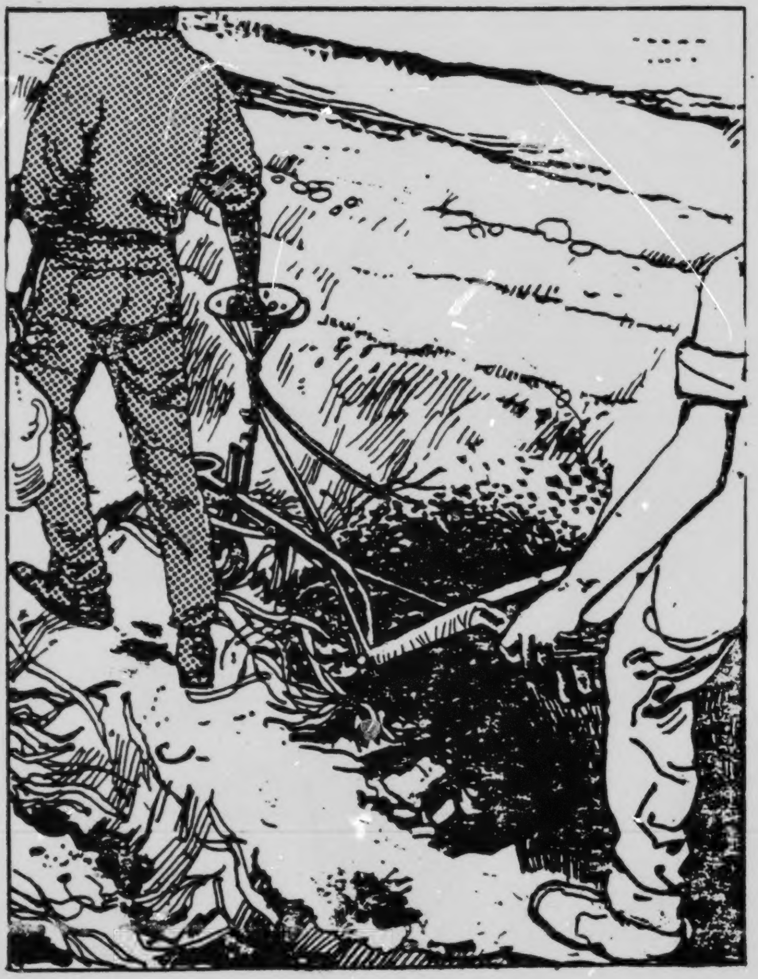
Go jala: - (morago ga pula ya ntlha ya dikgakologo).



2) Polantere e e tsela nngwe fa go kgonega mo bolemeng jwa letlhafula, kampo morago ga go gopa go bolaya mhero.

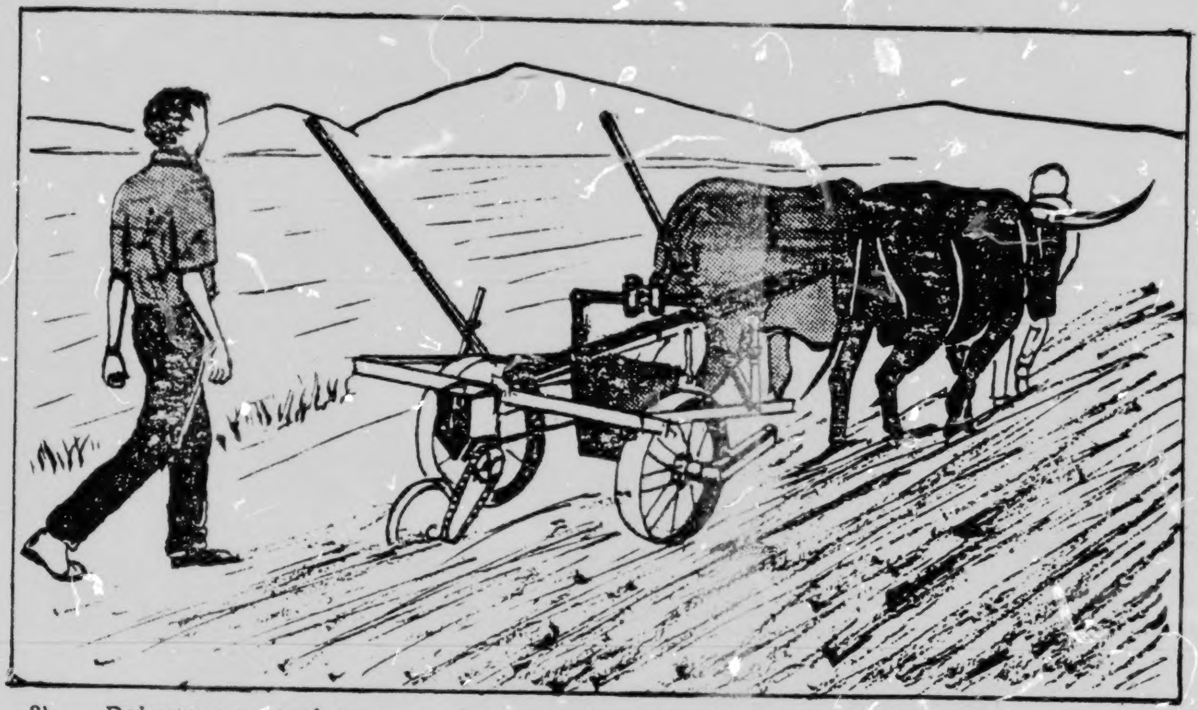


(3) Single row planter or Makgonatsotlhe tool-carrier directly into autumn ploughed land

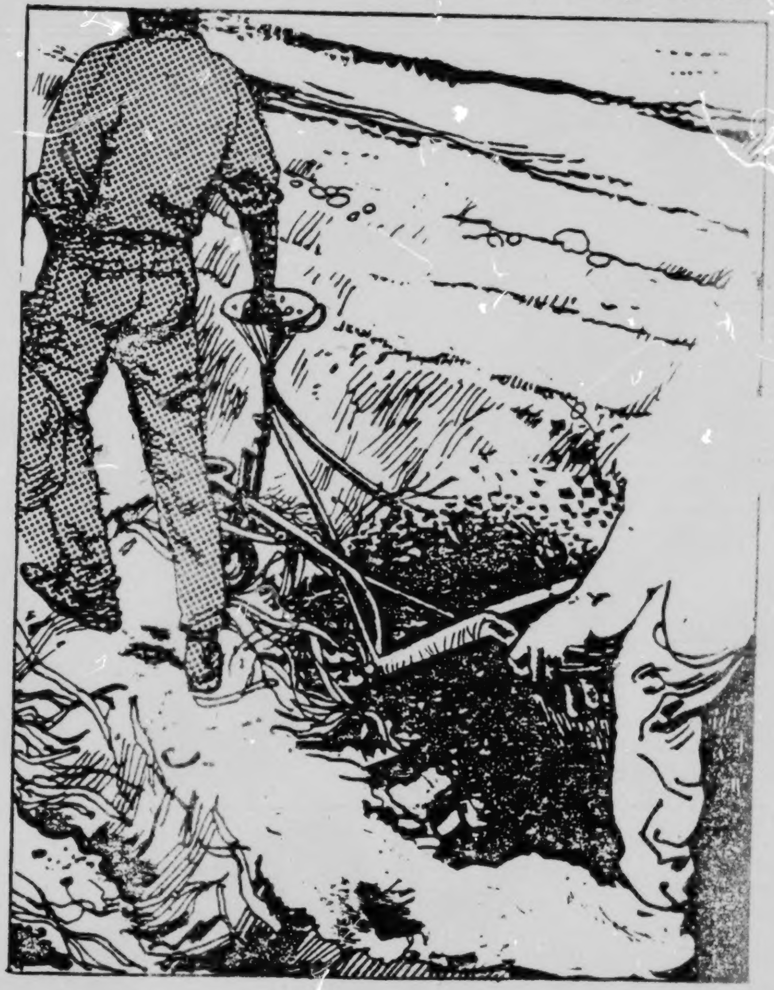


4) Plough/planting - on non-ploughed land, plough/plant by dropping seed into funnel and tube attached to plough, an empty beer can may be used to drop seed into funnel. Only apply every third furrow and seed only buried 4-5 cm.

Phosphate fertilizer can also be applied to bottom of every third furrow.



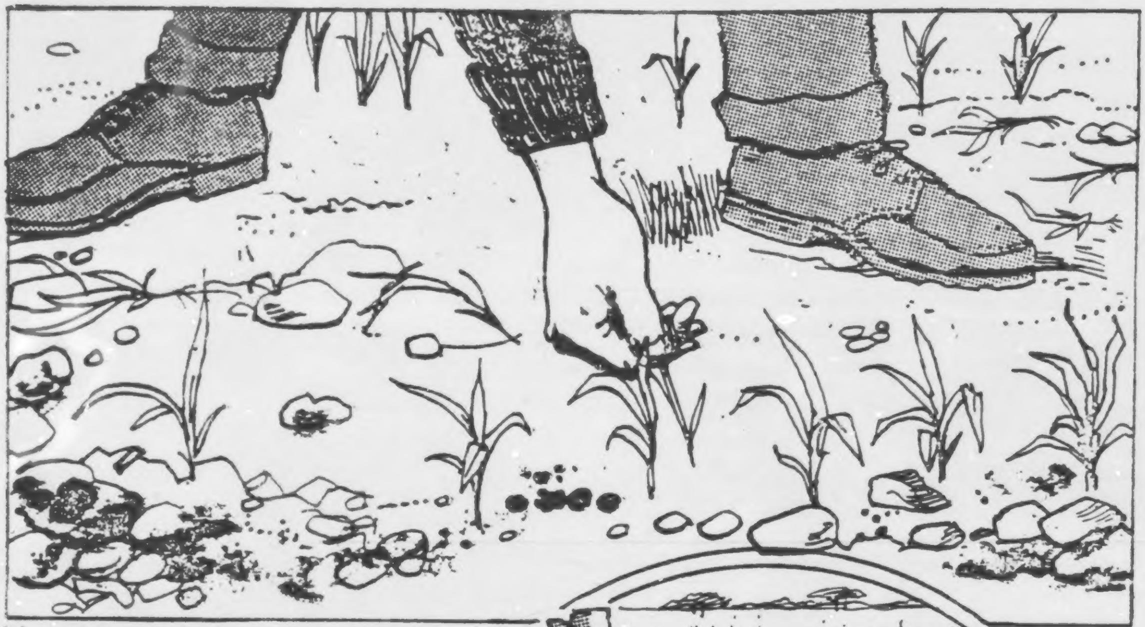
3) Polantere ya tselana nngwe kampo makgonatsotlhe (toolcarrier).



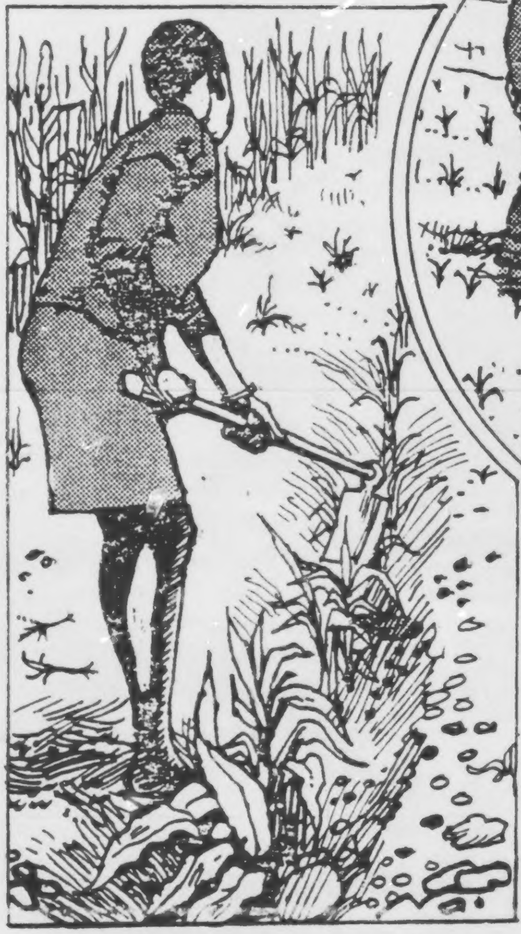
4) Temo jalo - mo setsheng sesa lengwang: lema o jale ka go latlhela peo mo setsheding le serothisi tse di tshwarisitsweng mo mogomeng, rothisetsa peo mo forong ya boraro mo botennye jwa 4-5 cm.

Monontshane wa phosphate le one o ka tshelwa ko tlase ga foro nngwe le nngwe ya boraro. Go ka dirisiwa thininyana ya bojalwa e e senang sepe go rothisetsa dipeo mo setsheding.

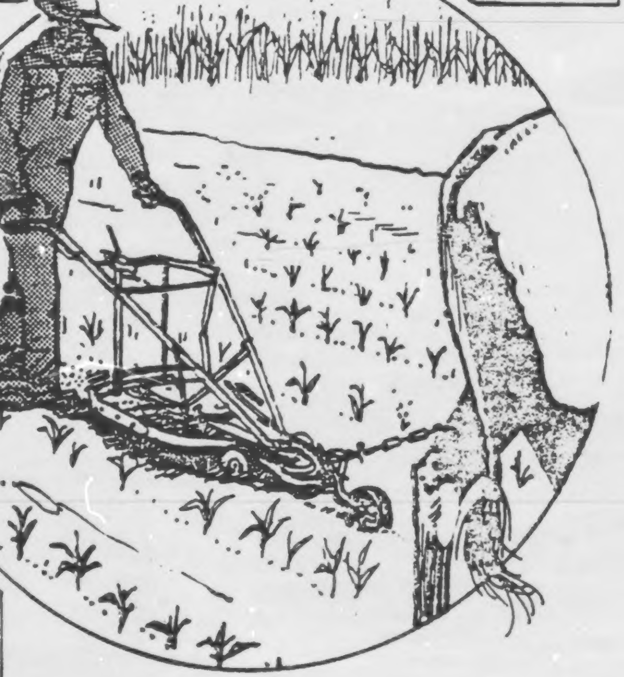
THINNING



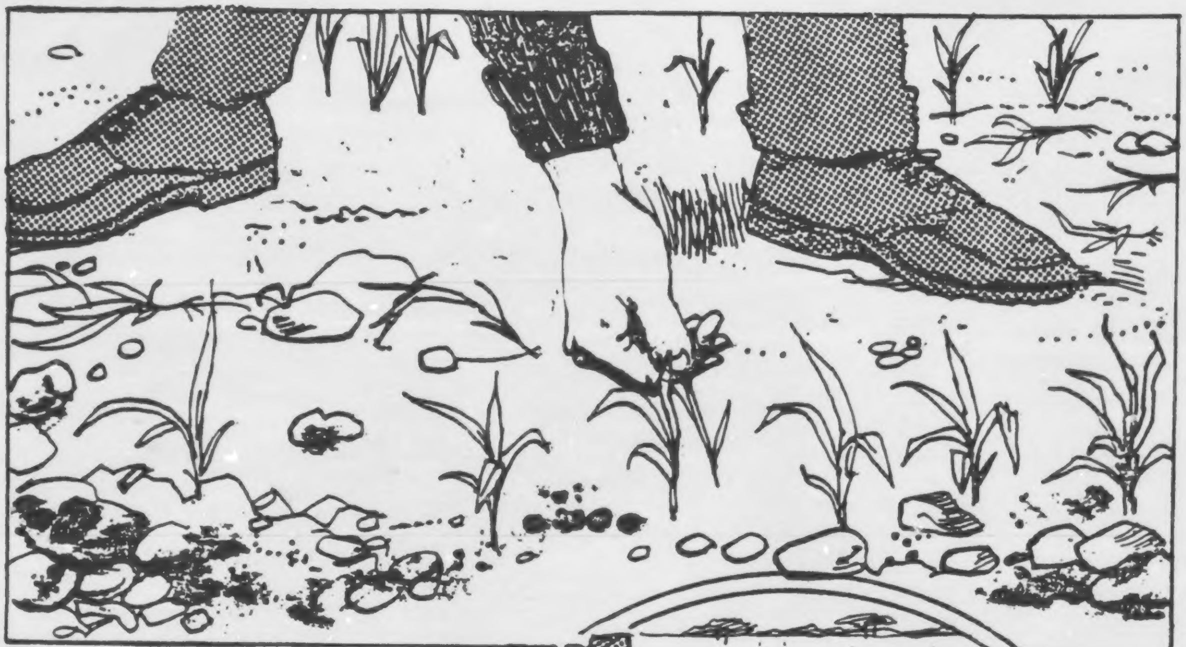
(5) Thinning - reduce plant stand to final plant population 2-3 weeks after emergence



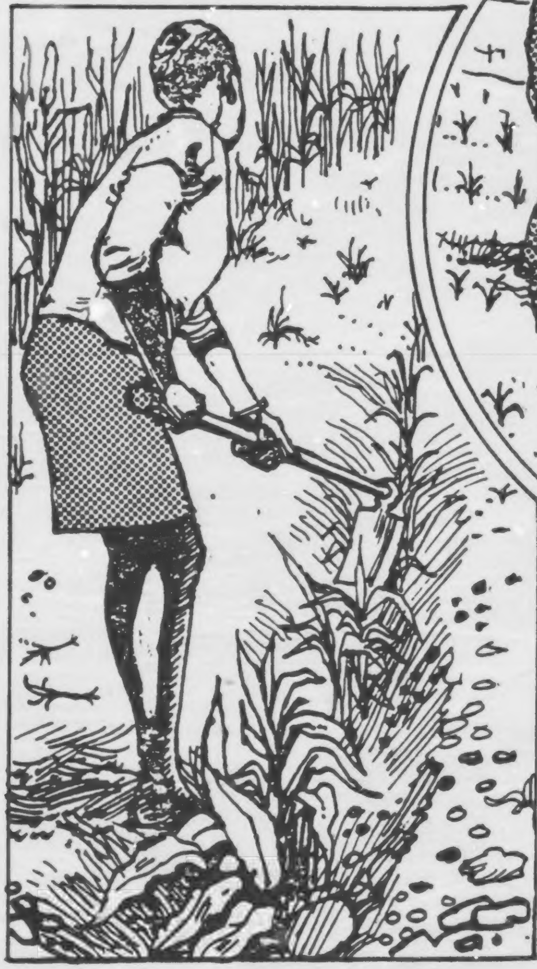
(6) Hand hoeing - remove weeds from in - row area first and keep clean.



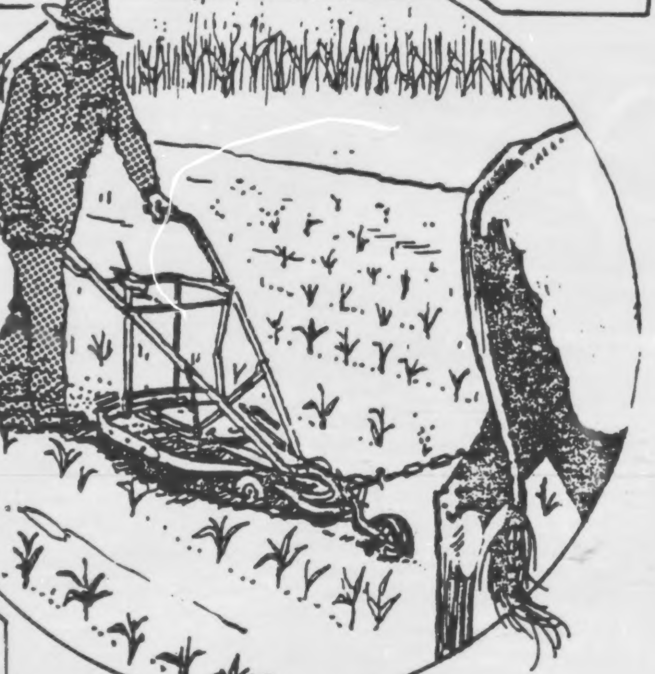
(7) Interrow hoeing with Mahon cultivator.



5) Phokotso dijalo: - fokotsa motele wa dijalo dibeke tse 2-5 morago ga motlhaba.

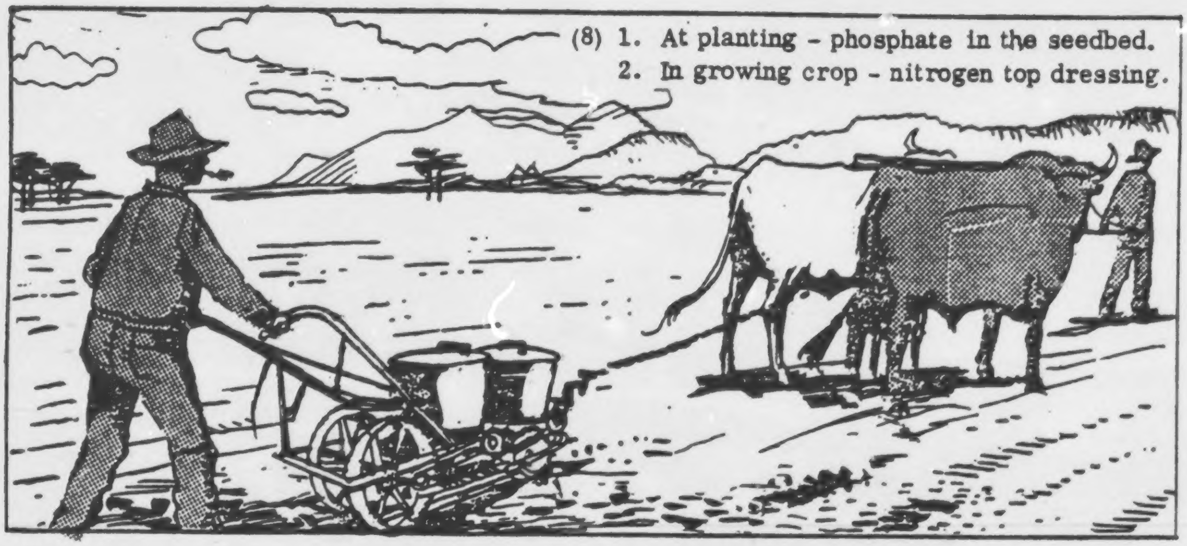


6) Tlhagolo ka diatla - tlhagola mhero ka koteng - magaring a



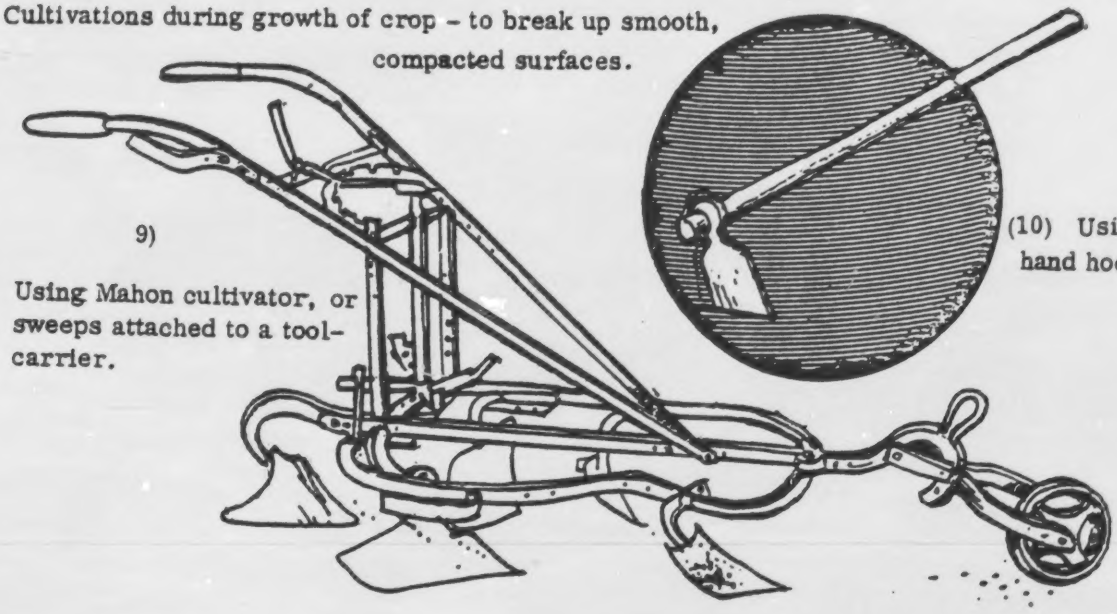
7) Go tlhagola magaring a ditselana ka setlhagodi sa Mahon Cultivator. Tshela motshotelo, fa o leteng, mo selemong kampo letlhafula, mo bolemeng jwa peo.

FERTILIZER APPLICATION



(8) 1. At planting - phosphate in the seedbed.
2. In growing crop - nitrogen top dressing.

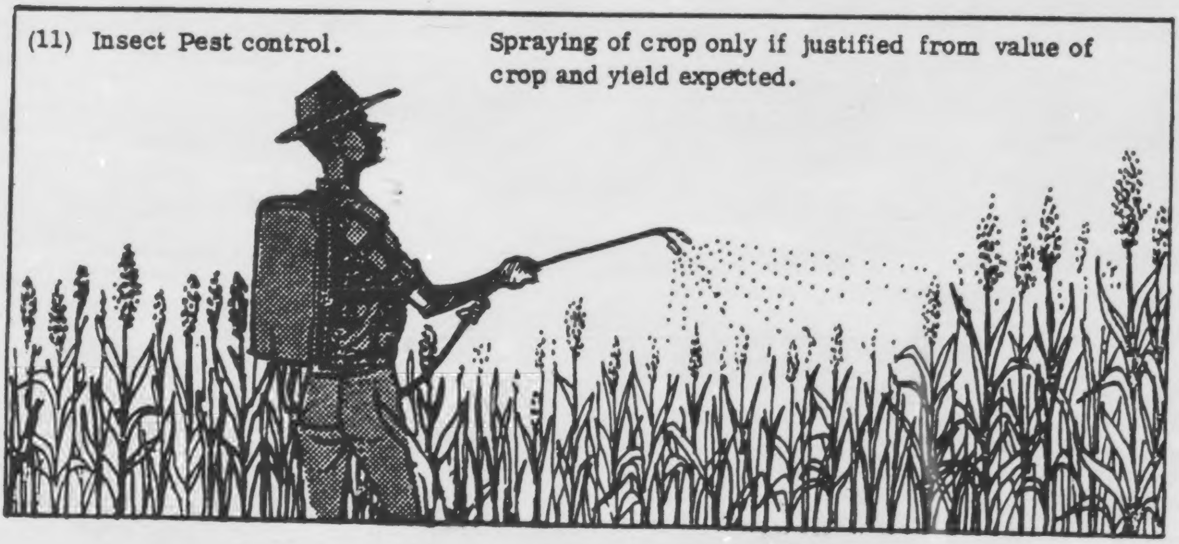
Cultivations during growth of crop - to break up smooth, compacted surfaces.



9)

Using Mahon cultivator, or sweeps attached to a tool-carrier.

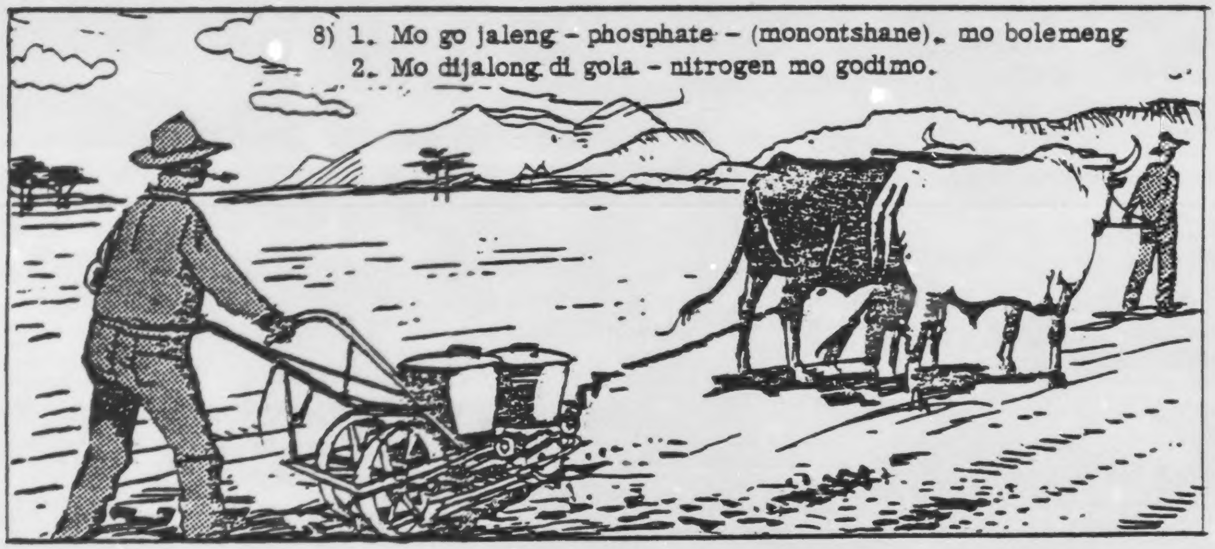
(10) Using hand hoe.



(11) Insect Pest control.

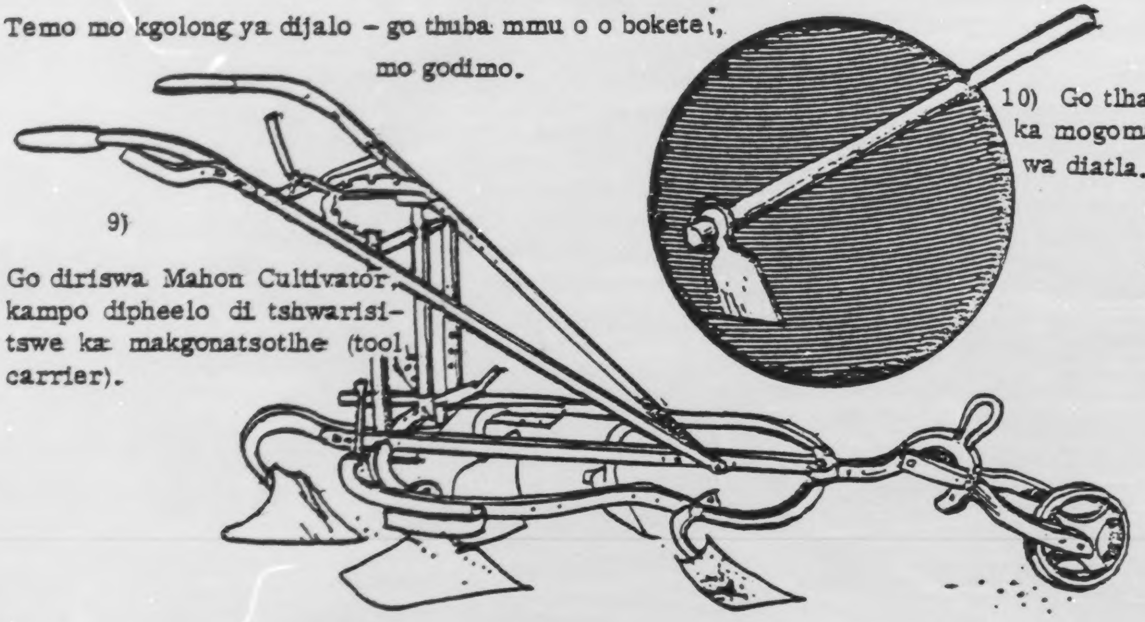
Spraying of crop only if justified from value of crop and yield expected.

GO TSHELA MOTSHOTELO



8) 1. Mo go jaleng - phosphate - (monontshane), mo bolemeng
2. Mo dijalong di gola - nitrogen mo godimo.

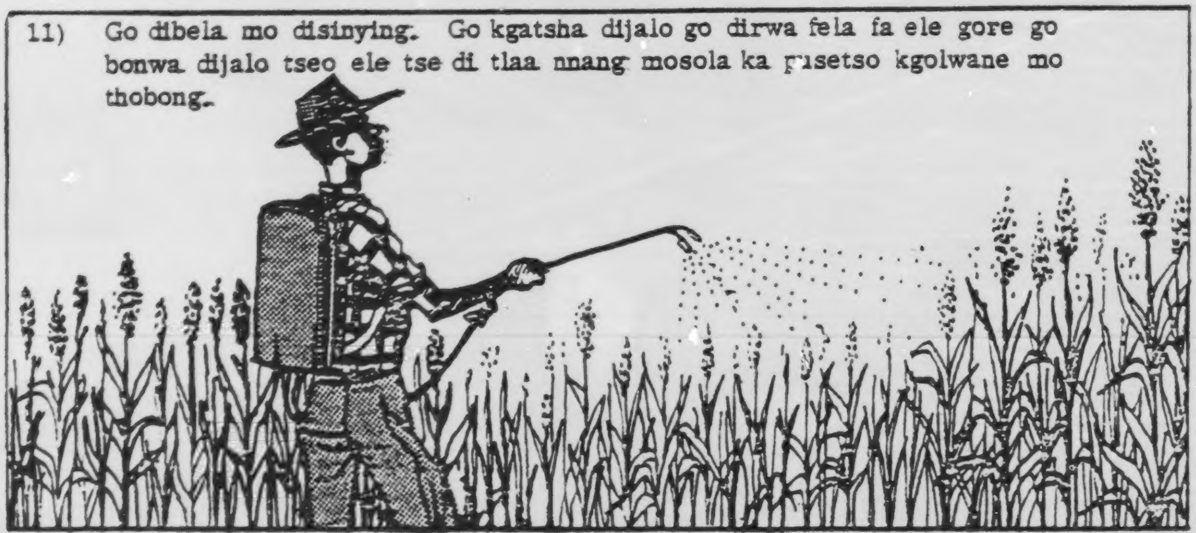
Temo mo kgolong ya dijalo - go thuba mmu o o boketei, mo godimo.



9)

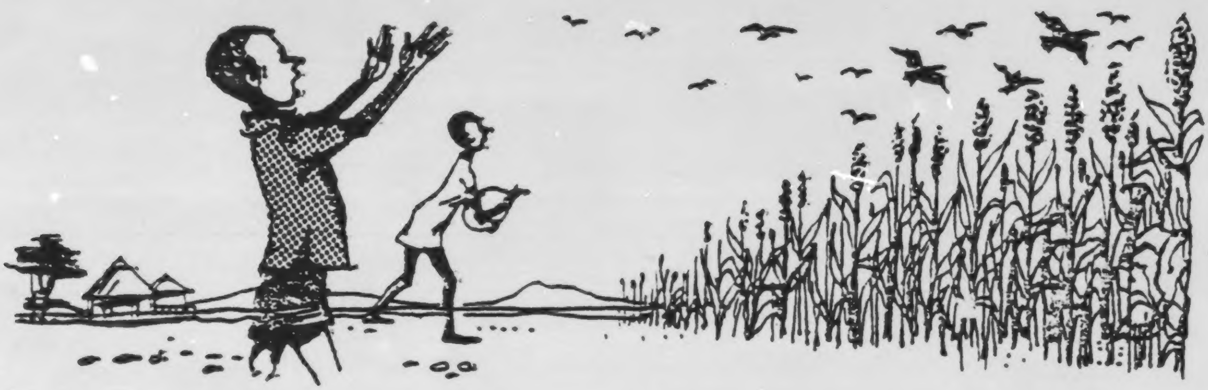
Go diriswa Mahon Cultivator, kampo dipheelo di tshwarisitswe ka makgonatsotlhe (tool carrier).

10) Go tlhagola ka mogoma wa diatla.

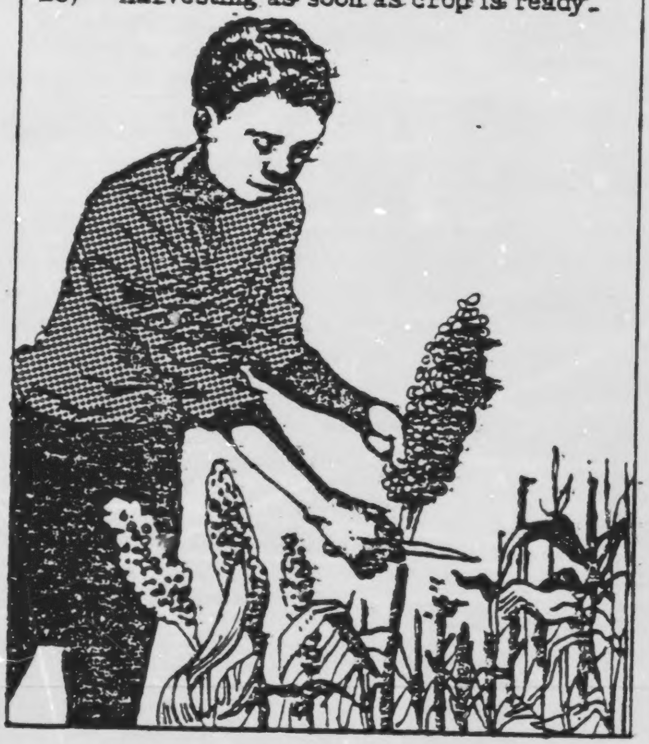


11) Go dibela mo disinying. Go kgatsha dijalo go dirwa fela fa ele gore go bonwa dijalo tseo ele tse di tlaa nnang mosola ka pisetso kgolwane mo thobong.

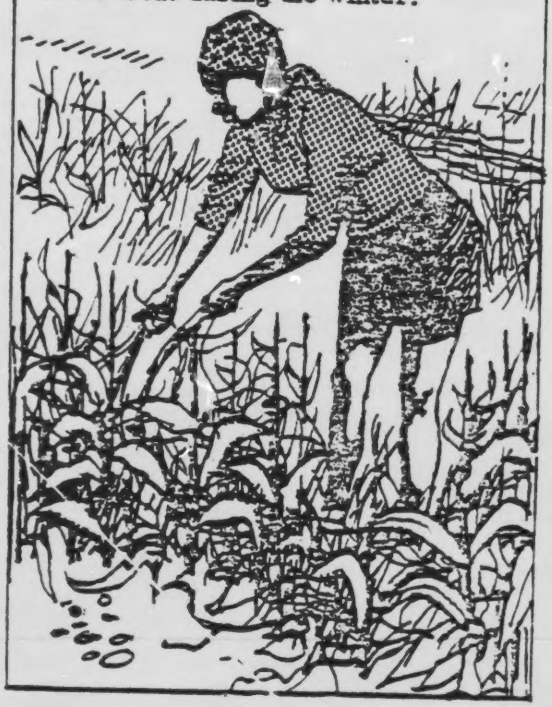
12) Bird scaring is most important.



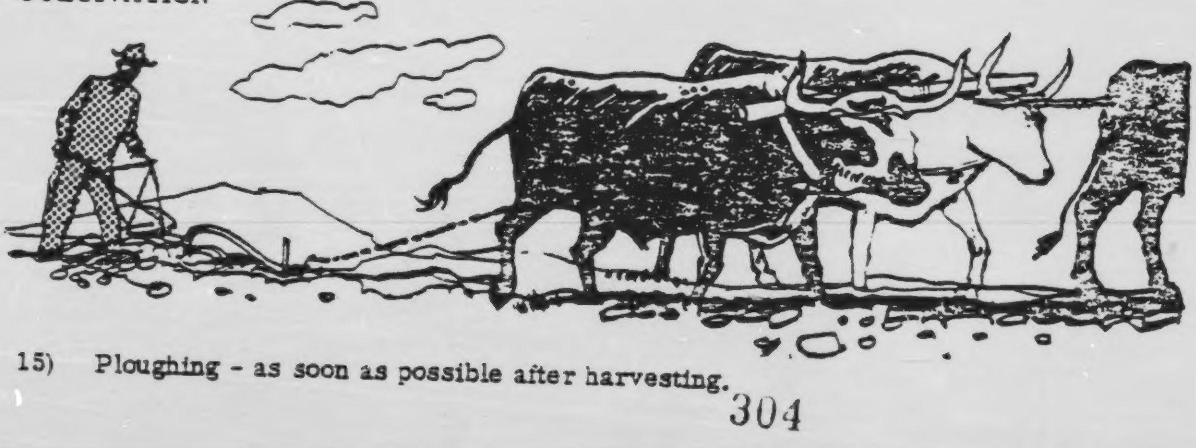
13) Harvesting as soon as crop is ready.



(14) Removal of crop residues for stock feed. during the winter.

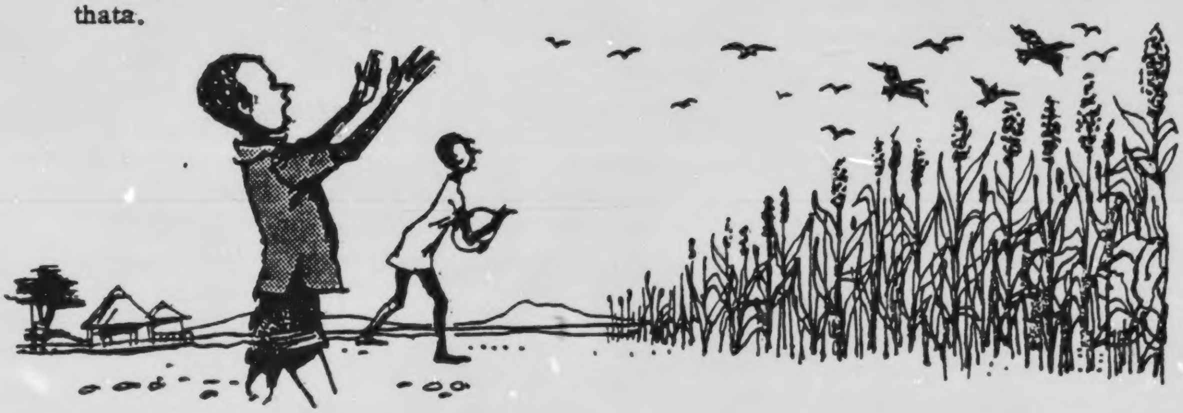


CULTIVATION

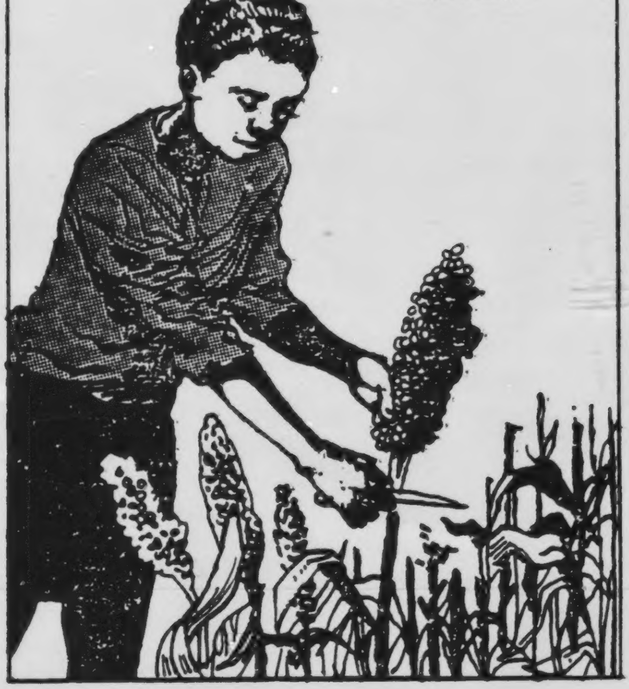


15) Ploughing - as soon as possible after harvesting.

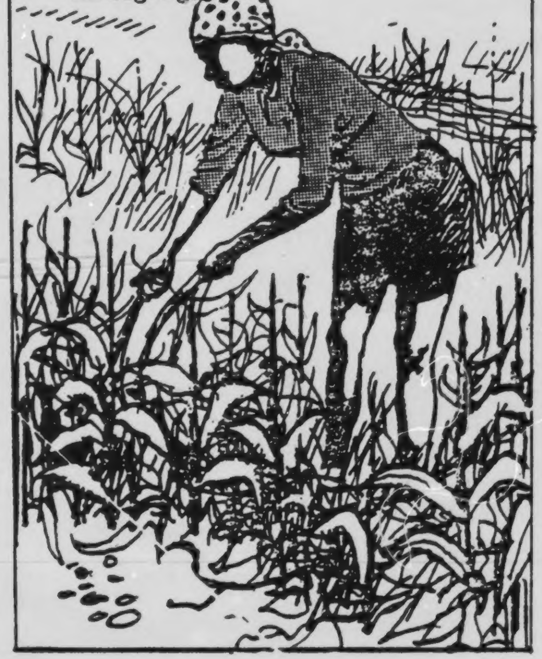
12) Go leleka dinonyane go tlhokega thata.



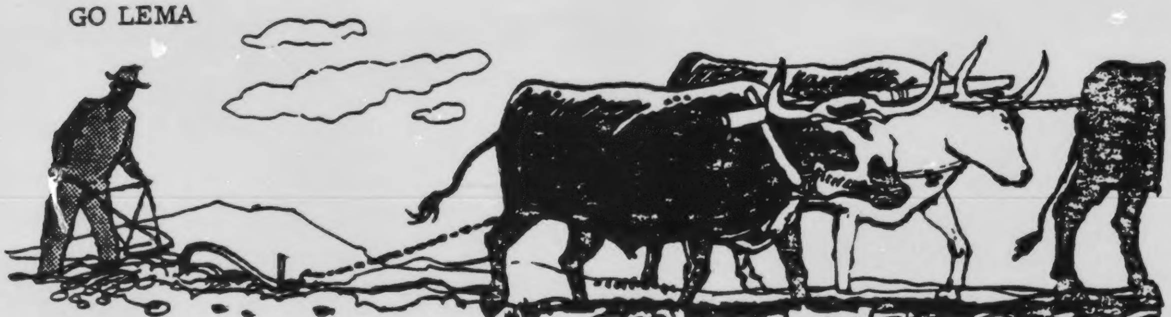
13) Go roba, go dirwe ka bonako dijalo di budule.



14) Go tlosiwe masalela (letlhaka) a thobo go tla a jesiwa diruiwa mo marigeng.



GO LEMA



15) Temo: Ka bonako morago ga thobo.

NOTES:

Ploughing - Control of weeds. Stored moisture retained. Soil rough to help infiltration.
Lands subject to wind and/or water erosion must be protected by bunds, terraces, grass strips etc.

Planting - Rapid planting after first spring rain ensures benefit of stored moisture and mineral nitrogen.
With single row planter carefully marked parallel rows make subsequent interrow weeding easier.
Minimum loss of moisture by plough/plant technique on land not ploughed in autumn.

Thinning - Plant population is major determinant of crop yield. Hand hoe may be used for preliminary thinning and in - row cleaning.

Fertilizer - Phosphate or compound in planter. Apply top dressing of nitrogen if early season wet. Use single row planter or hand and cover with hoe.

Cultivations - Break up smooth, compacted surfaces to help infiltration of heavy showers.

Bird scaring - Dawn and dusk most important times.

Harvest - At early stage of maturity when crop residue still valuable as stock feed. Remove and stack residues.

Cultivation - Plough land soon after harvest when some moisture left in soil and draught animals in good condition.

Fallowed land kept clean throughout summer with shallow ploughing or by using cultivator or hand hoeing.

Kraal manure may be applied to the fallow break in rotation and ploughed in.

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Temo - go lwantsha mfero. Poloko bokgola. Mmu o magwata o thusa bokgola go kgala. Mafatshe a a mmu o gogolwang ke diphefo kampo merwalela a sireledlwe ka ditotomana, bojang bo tlhomilwe, jalo jalo.

Jalo - go jala ka bonako morago ga pula ya sephai go dira mosola wa go tshwara bokgola le dijo tsa mo mmung.

Ka polantere e e tema nngwe, go rulaganya ditselana sentle go dira gore mfero o tlhagolege motlhofo. Bokgola ga bo senngwe ke mogoma kampo jalo mo bolemeng jo bo sa lengwang letlhafula.

Phokotso: Palo ya dijalo ke yone sekai sa thobo. Mogomana wa seatla ke one o ka diriwang go fokotsa pele, le go tlhagola magaring a ditsela.

Menontshane (phosphate) kampo go tlhakanyetswa mo polantereng. Fa pula ele ntsi tshela nitrogen mo godimo ga mmu. Dirisa polantere e e foro nngwe kampo seatla o bo o katela ka mogomana.

Boleme - thuba mangwethe a a bokete, gore bokgola botle bo tsenele ko teng thata.

Dinonyane - maphakela le phirimana ke tsone dipaka tse di batlang tlhokomelo thata.

Thobo go rojwe ka sebaka sa dijalo di ya go butsweng, mo masalela (letlhaka) a thobo a siametseng gore a jewa ke loruo la thusega. Uputsa letlhaka o le boloke

Temo: lema ka bonako morago ga thobo, bokgola bo sale teng mo mmung le dipholo di sale mo nameng di itekanetse.

Tshimo e e lemolotsweng e tlhagotswe selemo sotlhe, e lemilwe ga motlhofo, kampo ka go dirisa selemisi lefa ele ka go tlhagola. 30

Motshotelo wa masaka o ka dirisiwa mo temol[illegible] ka go kabakanngwa wa lemelelwa ko teng.

JUN

M17

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4b

GROWING VEGETABLES

TEMO YA MEROGO

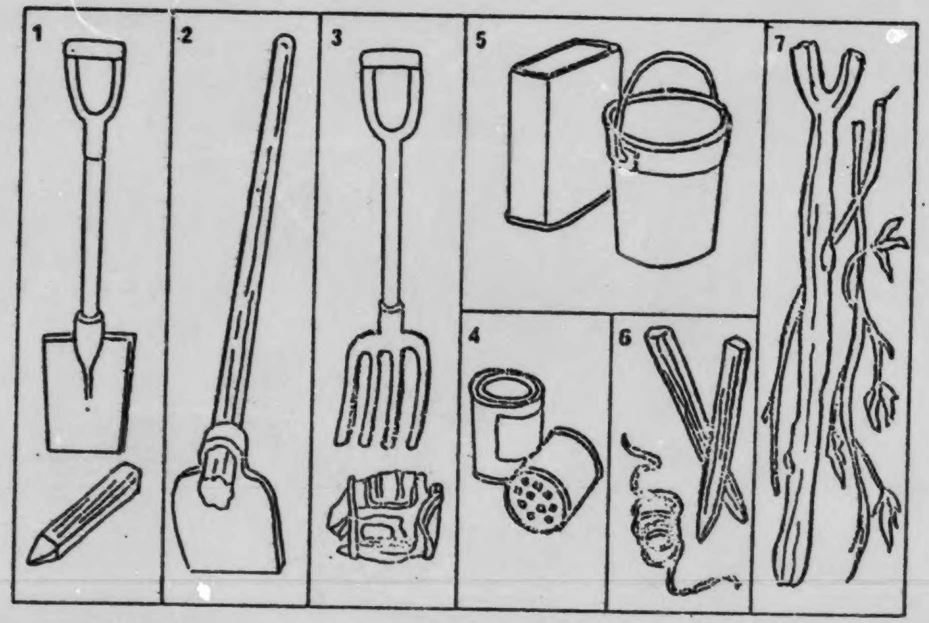
Member's Booklet
Bukana ya Leloko

269

This booklet has been prepared for you as the gardening member to help you grow vegetables. You will get six varieties of vegetable seed and fertiliser. Your project leader will receive a member booklet, a leader booklet and seeds for the club demonstration garden. The project leader will demonstrate and explain each step in this booklet.	O diretswe bukana e o le leloko la temo ya merogo gore e go thuse go e lema. O tla amogela mehuta e merataro e e farologanyeng ya peo ya merogo le monontshane. Moeteledipele wa tiro e o tla amogela bukana ya leloko, bukana ya moeteledipele le peo e lo tla ithutang ka yone mo tshingwaneng ya borutelo. Moeteledipele wa tiro o tla kaya a bo a tlhalose kgato nngwe le nngwe e e tshwanetseng go latelwa mo bukaneng e.
As a gardening member you should	Fa o le leloko la temo ya merogo, o tshwanetse wa
1. Enroll in this project.	1. Ikwadisa mo tirong e.
2. Study this booklet.	2. Ithuta bukana e sentle.
3. Plant your garden and look after it.	3. Jwala mo tshingwaneng ya gago mme o e tlhokomele.
4. Fill in the record sheet regularly.	4. Tlatsa pampiri ya se o se dirang nako tsotlhe.
You will need these things.	O tla tlhoka dilo tse.
1. spade or sharp digging stick	1. garawe kgotsa legong lo lo phatsa kwa bofelong
2. hoe	2. mogoma

3. fork or flattened food tin for raking
4. food tin with holes in the bottom for watering
5. large paraffin tin or bucket for kraal manure and water
6. measuring string 2 m long and two sticks 20 cm long
7. bush poles, sticks and tree branches for a sun shelter

3. foroko kgotsa moteme o o pepetlilweng go epa
4. moteme o o phuntsweng maroba kwa maragong go nosetsa dijwalo
5. moteme wa parafene e tona kgotsa emere go tsaya motshotelo le metsi
6. mogala wa boleele jwa 2 m le dithobane tsa boleele jwa 20 cm.
7. dikgong tse ditelele, dithobane le dikala tsa ditlhare go dira leobo le le tla sireletsang dijwalo mo letsatsing



PREPARING AND DIGGING THE SOIL

— Dig the tomato, spinach and cabbage plots 20 cm deep.

— Spread 1 large paraffin tinful or ½ bucketful or kraal manure evenly on the tomato plot.

— Spread 8 large paraffin tinfuls or 4 bucketfuls of kraal manure evenly on the spinach and cabbage plots.

— Dig these three plots again 20 cm deep.

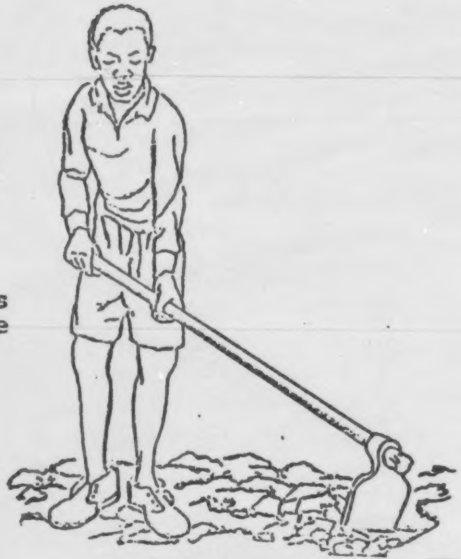
— Dig the beetroot, onion and carrot plots 20 cm deep.

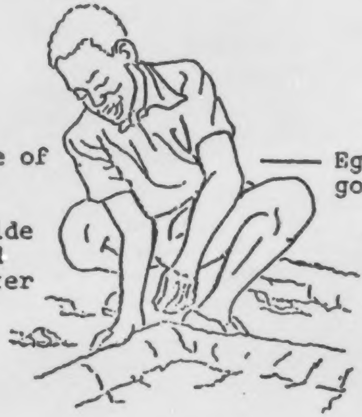
— Spread the fertiliser evenly over the entire garden.

— Dig the top 10 cm of the entire garden to mix the fertiliser and the soil.

— Rake the plots until they are free of stones and large lumps of soil.

— Build ridges of soil along each side of the plots. These ridges should be 10 cm high. This keeps the water on the plots.





GO BAAKANYA LE GO EPOLOLA MMU

— Epolola dipoloto tsa ditamati, spinach le khabeche boteng jwa 20 cm.

— Phatlalatsa kgotsa aletsa motshotelo wa selekanyo sa moteme wa parafene kgotsa emere e le fa gare mo polotong ya ditamati.

— Aletsa motshotelo wa selekanyo sa meteme ya parafene e le 8 kgotsa diemere di le nne ka go lekana mo dipolotong tsa spinach le khabeche.

— Epolola gape dipoloto tse boteng jwa 20 cm.

— Epolola dipoloto tsa dibitiruti, kwii le digwete boteng jwa 20 cm.

— Aletsa monontshane ka go lekana mo tshingwaneng yotlhe.

— Epolola boteng jwa 10 cm mo tshingwaneng yotlhe go tlhakanya monontshane le mmu.

— Ega dipoloto go ntsha matlapana otlhe le go thuba mangwethe.

— Agelela dipoloto ka mmu o o phaphathetsweng. Mmu o o kgobokantsweng o, o tshwanetse go nna bogodimo jwa 10 cm. Mo go thibela metsi go tswa mo polotong.

You are ready to sow the seeds. The following information suggests how to sow the six kinds of vegetable seed you have received.

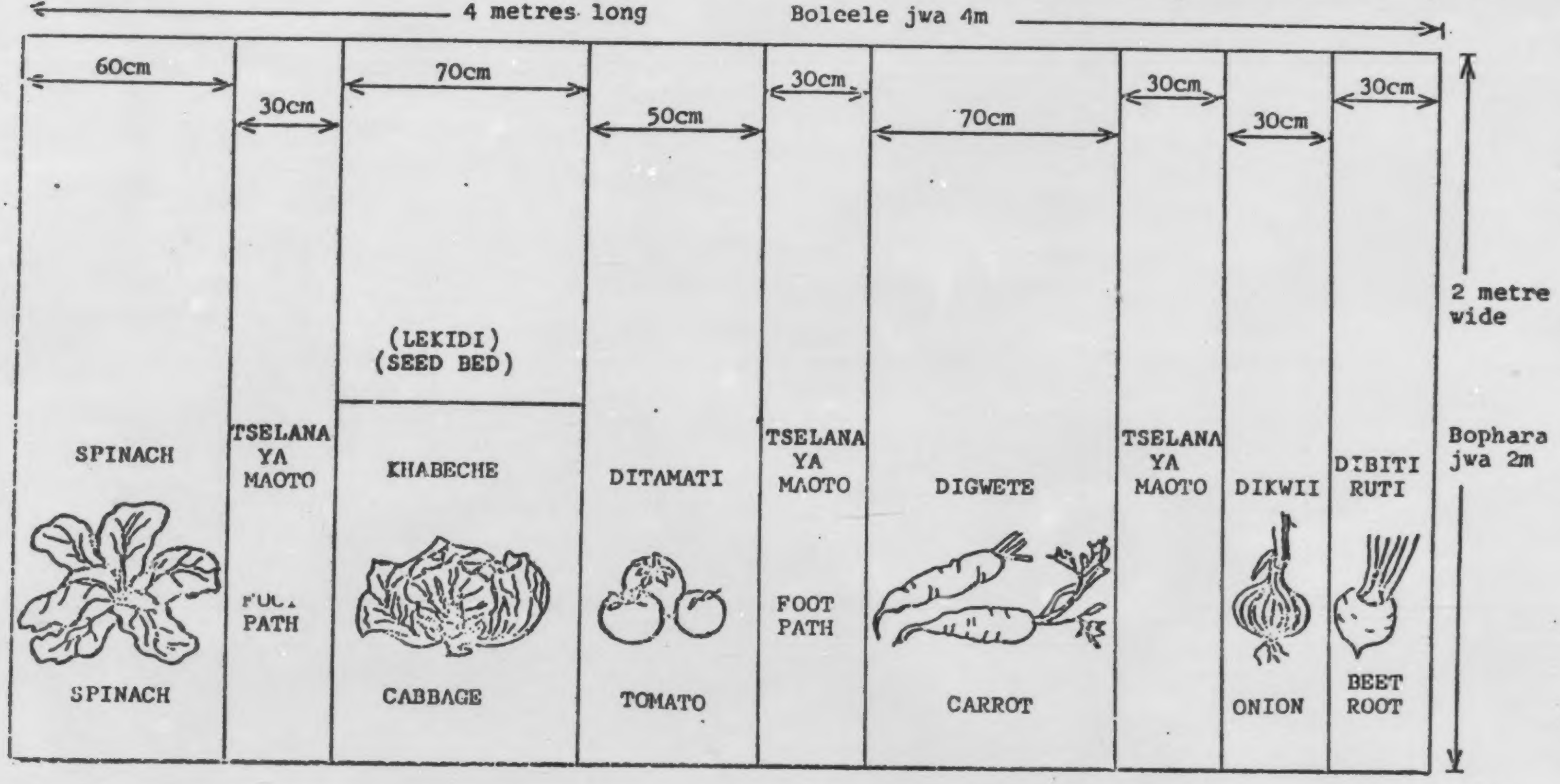
Jaanong o ka lema. Se se latelang ke se se go gakololang gore o ka lema jang mehuta e merataro ya merogo e peo ya yone o e filweng.

Garden Plan

Ka fa Tshingwana e Ntseng Kateng

Measure each plot as this drawing shows.

Meta tshingwana nngwe le nngwe jaaka mo setshwantshong se.


4 metres long
Bolcele jwa 4m
60cm
30cm
70cm
50cm
30cm
70cm
30cm
30cm
30cm
2 metre wide
Bophara jwa 2m
(LEKIDI)
(SEED BED)
SPINACH
SPINACH
TSELANA YA MAOTO
FOOT PATH
KHABECHE
CABBAGE
DITAMATI
TOMATO
TSELANA YA MAOTO
FOOT PATH
DIGWETE
CARROT
TSELANA YA MAOTO
DIKWII
ONION
DIBITI RUTI
BEET ROOT

This chart will guide you and the member in growing the seeds.

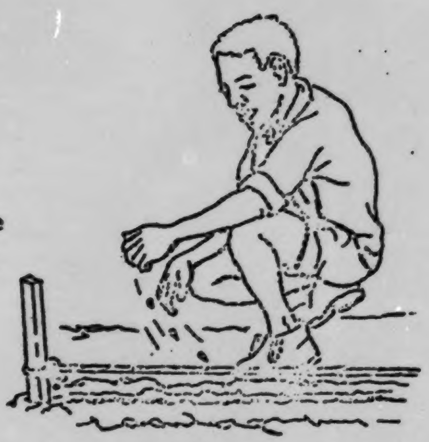
Sekai se se tla go bontsha, mmogo le leloko la gago, dikgato tse a tshwanetseng go di latela.

VEGETABLE MOROGO	BEST TIME TO SOW NAKO E O SIAMETSENG GO LENGWA	CAN BE SOWN O KA LENGWA	DISTANCE APART IN ROWS - CM KATOLOGANYO YA DIJWALO MO TSELANENG	DISTANCE BETWEEN ROWS - CM KATOLOGANYO YA DITSELANA	THIN OR TRANSPLANT PHOKOTSA KGOTSA KHUDUSO	NUMBER OF WEEKS BEFORE HARVESTING THOBO MARAGO GA BEKE TSE
BEETROOT BITIRUTI	all year ngwaga otlhe	all year ngwaga otlhe	5cm	30cm	thin to 10cm hokotsa	7 - 11
ONION KWII	February to March Tlhakole go ya Mopitlwe	February to October Tlhakole go ya Diphalane	5cm	30cm	thin to 10cm hokotsa	12 - 17
CARROT SEGWETE	August to May Phatwe go ya Motsheganong	all year ngwaga otlhe	3cm	25cm	thin to 10cm hokotsa	8 - 12
TOMATO TAMATI	August to December Phatwe go ya Morule	January to February Herikgong go ya Tlhakole	30cm	45cm	transplant hudusa	10 - 13
SPINACH SPINACH	August to April Phatwe go ya Moranang	all year ngwaga otlhe	5cm	30cm	thin to 10cm hokotsa	7 - 10
CABBAGE KHABECHE	August to March Phatwe go ya Mopitlwe	all year ngwaga otlhe	40cm	40cm	transplant hudusa	8 - 13

BEETROOTS

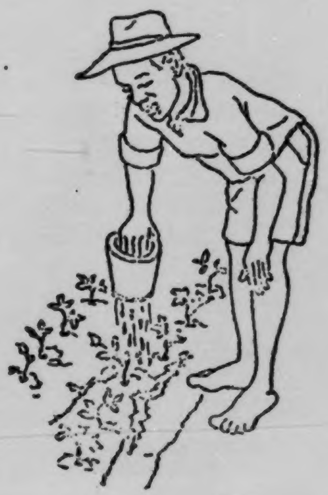
SOWING - These seeds can be planted most any time of the year.

- Mark the centre of the plot.
- Place the measuring string and the two sticks along the centre of the plot.
- Sow the seeds along this string.
- Place the seeds 5 cm apart in the row.
- Cover the seeds with 2 cm of soil.
- Press the soil down gently on the seeds.
- Remove the string and sticks.



WATERING

Water the seeds every day. Use your food tin with holes in the bottom. Sprinke water over the seeds every afternoon. Your project leader can tell if you are using too much or too little water.



DIBITIRUTI

GO LEMA - Peo ya dibitiruti e ka lengwa nako nngwe le nngwe mo ngwageng.

- Tshwaya legare la poloto.
- Tlhoma dithobanyane di bofeletswe dintlha tsotlhe tsa mogala kwa dintlheng tse pedi tsa poloto mme o e tsaya ka
- Jwala peo o iphaphatha le mogala o.
- Katologanya peo sekgala sa 5 cm.
- Khurumetsa peo e e jwetsweng ka mmu wa boteng jwa 2 cm
- Katela ka bonolo o seka wa gatelela mmu.
- Tlosa mogala le dithobanyane.

GO NOSETSA

Nosetsa tsatsi le letsatsi. Dirisa moteme o o phuntseng maroba kwa tlase. Kgatšha metsi mo dijwalong maitsiboa a mangwe le a mangwe. Moeteledipele o tla go bolelela fa o dirisa metsi a mantsi thata kgotsa a mannye thata.

When the beetroot plants are 8 weeks old you can water them three times a week. Be sure to soak the soil down to the roots.

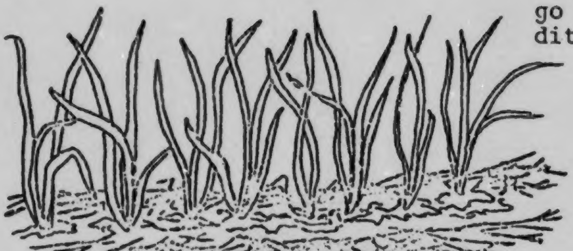
MULCHING

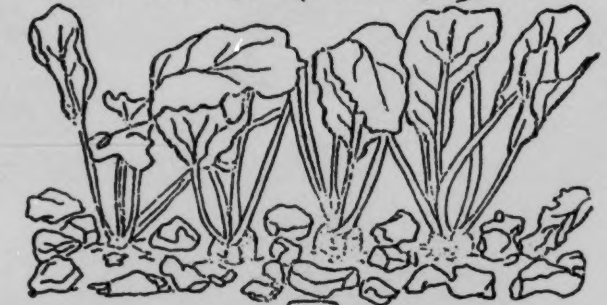
Place a thin laver (2 cm deep) of dry grass next to the row of seeds.

or

Place a layer of thin stones next to the row of seeds.

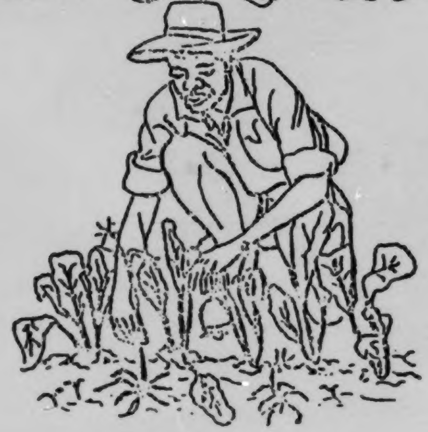
Allow 3 - 4 weeks for your seedlings to apprear through the soil.





WEEDING

Pull out the weeds by hand. Discard or burn the weeds. Do not leave the weeds lay by the edge of the garden to rot.



Fa ditlhatshana tsa dibitiruti di setse di na le lobaka lwa beke tse 8 di ntse di lemilwe, o ka di nosetsa gararo ka beke. Tlhokomela go kolobetsa mmu kwa dikutung tsa ditlhatshana.

GO DIBELA METSI A A MO MMUNG

Baya bojang jwa boteng jwa 2 cm jo bo omileng go bapa le tselana ya dijwalo.

kgotsa

Baya matlapana go bapa le tselana ya dijwalo.

Emela ditlhatshana tsa gago go tlhaba lobaka lwa beke tse tharo kgotsa tse nne.

GO TLHAGOLA

Tomola mhero ka seatla. O latlhe kgotsa o o tshube. Se o tlogele o le gaufi le tshingwana gore o bole.

THINNING

You may have many seedlings growing close together. When these seedlings are 5 cm high or the length of your first finger, you should do your first thinning.

Begin at one end of the beetroot row by pulling out a small group of seedlings every 5 cm. Do this until you have come to the other end of the row.

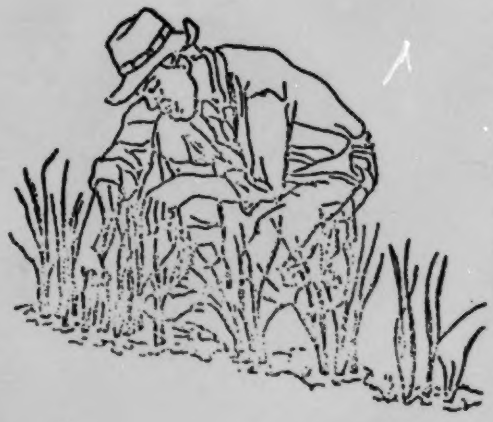
In 3 - 4 weeks you should thin the beetroots a second time. Begin at one end of the row by pulling out 1 or 2 beetroot plants in each of the small groups.

A third thinning is necessary in 3 weeks. You should leave about 10 cm between each beetroot plant after this thinning.

The plants you have pulled out in the second and third thinning may be large enough to eat.

PESTS AND DISE.

Cutworm - Cutworms eat the stems of your beetroots at the ground level. When you find a dead seedling dig carefully around the seedlings' roots to find the cutworm. Destroy it with your fingers.



GO FOKOTSA DIJWALO

Dijwalo tsa gago di ka ne di kgotlhagane thata. Fa di le boleele jwa 5 cm kgotsa monwana wa gago o monnye o tshwanetse wa fokotsa lwa ntlha.

Simolola kwa bofelong jwa tselana ya dibitiruti o ya le yone ka boleele mme lobaka longwe lo longwe lwa 5 cm o kumole di se kae. Dira jalo go fitlha o tsena kwa bofelong jwa tselana.

Mo bekeng tse tharo go ya tse nne o tshwanetse wa tomola tse dingwe gape. Simolola kwa bofelong jwa tselana mme o tle le yone o kumola e le nngwe fale kgotsa di le pedi fale mo di kgobokanyeng teng.

Go tlhokafala phokotso ya boraro morago ga beke tse tharo. O tshwanetse go katologanya dijwalo sebaka sa 10 cm morago ga go fokotsa mo.

Ditlhatshana tse o di kumotseng ka phokotso ya bobedi le ya boraro di ka ne di godile di siametse go jewa.

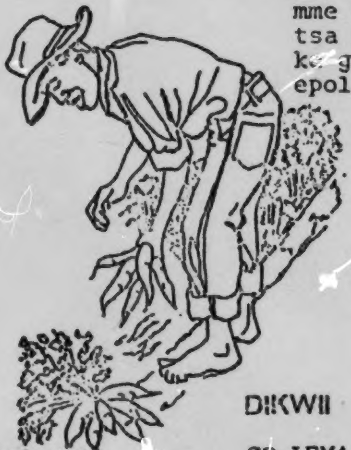
DIJI LE MALWETSE

Cutworm - Dibokwana tse di ja dikutu kwa tlase. Fa o bona sejwalo se se suleng epa ka kelotlhoko ka fa thoko ga medi ya sejwalo go fitlhela o bona sebokwana seo. Se bolaye ka go se tshwetla ka menwana.

HARVESTING

Your beetroots may be ready to dig 7 - 11 weeks after sowing. They are about the size of your fist. They will be sweet and not tough. When you dig your beetroots be careful not to damage the outer skin.

The leaves can be eaten raw or steamed like spinach leaves. The beetroots can be eaten raw with onions, boiled in water and eaten as a warm vegetable.



ONIONS

SOWING - It is best to sow onion seeds between February and October.

—— Mark the centre of the plot.

—— Place the measuring string and the two sticks along the centre of the plot.

—— Sow the seeds along the string.

—— Place the seeds 5 cm apart in the row.

—— Cover the seeds with 1 cm of soil.

THOBO

Dibitiruti tsa gago di ka ne di setse di siametse go epololwa morago ga beke di ka nna 7 - 11. Botona jwa letswele ja gago. Di tshwanetse go nna botshe kgotsa sukiri mme di sa omelela. Fa o epolola dibitiruti tsa gago, tlhokomela gore o seka wa di senya ka gore wa di fala kgotsa wa di rema ka se o epololang ka sone.

Matlhare o ka a ja a sa apewa kgotsa a apeilwe ka metsi jaaka spinach. Dibitiruti di ka jewa di sa apewa di tlhakantswe le dikwii, kgotsa di apeilwe di bo di jewa di le bothitho.

DIKWII

GO LEMA - Go siame thata go lema peo ya dikwii go tloga Tlhakole go ya Diphalane.

—— Tshwaya bogare jwa poloto.

—— Tlhoma dithobanyane di bofeletswe ntlheng tsotlhe tsa mogala mme o di tlhome kwa ntlheng tse pedi tsa poloto o e tsaya ka boleele. Dira gore mogala o o ralale poloto.

—— Jwala peo ya dikwii o iphaphatha le mogala o.

—— Katologanya peo sekgala sa 5 cm.

—— Khurumetsa peo e e jwetsweng ka mmu wa boteng jwa 1 cm.

—— Press the soil down gently on the seeds.

—— Remove the string and sticks.

WATERING

Water the seeds every day. Use your food tin with holes in the bottom. Sprinkle water over the seeds every afternoon. Your project leader can tell if you are using too much or too little water.

When the onion plants are 8 weeks old you can water them three times a week. Be sure to soak the soil down to the roots.

MULCHING

Place a thin layer (2 cm deep) of dry grass next to the row of seeds.

or

Place a layer of thin stones next to the row of seeds.

Allow 4 - 5 weeks for your onion seedlings to appear through the soil.

WEEDING

Pull out the weeds by hand. Discard or burn the weeds. Do not leave the weeds lay by the edge of the garden to rot.

—— Katela peo ka bonolo o sa gatelele.

—— Tlosa mogala le dithobanyane.

GO NOSETSA

Nosetsa tsatsi le letsatsi. Dirisa moteme o o phuntsweng maroba go nosetsa. Kgatsha metsi mo dijwalong maitsiboa a mangwe le a mangwe. Moeteledipele wa gago o tla go bolelela fa e le gore o dirisa metsi a mantsi kgotsa a mannye thata.

Fa ditlhatshana tsa dikwii di na le lobaka lwa beke tse 8 o ka di nosetsa gararo ka beke. Tlhokomela gore o kolobetsa mmu o o kwa meding.

GO DIBELA METSI A A MO MMUNG

Baya bojang jwa boteng jwa 2 cm jo bo omileng go bapa le ditselana tsa dijwalo.

kgotsa

Baya matlapana a masesane go bapa le tselana ya dijwalo.

Leta lobaka lwa beke tse 4 - 5 gore dijwalo tsa gago di tlhabe.

GO TLHAGOLA

Kumola mhero ka diatla. Latlha kgotsa o tshube mhero oo. Se o tlogele gaufi le tshingwana gore o bole.

THINNING

You may have many seedlings growing close together. When these seedlings are 5 cm high or the length of your first finger, you should do the first thinning.

Begin at one end of the onion row by pulling out a small group of seedlings every 5 cm. Do this until you have come to the other end of the row.

In 3 - 4 weeks you should thin the onions a second time. Begin at one end of the row by pulling out 2 or 3 onion plants in each of the small groups.

A third thinning is necessary in about 3 weeks. You should leave about 10 cm between each onion plant after this thinning.

The plants you have pulled out in the second and third thinnings may be large enough to eat.

HARVESTING

You can pull out your onions when thev are young or 12 weeks after sowing. The young onions can be eaten raw in salads or boiled with meat. The large onions can be boiled with meat, soup or chopped for salads. The green tops are chopped for soup or boiled with meat. The onions can be dried for later use.

PHOKOTSO

Dijwalo tsa gago di ka ne di kgotlhagane thata. Fa di le boleele jwa 5 cm kgotsa monwana wa gago o monnye, o tshwanetse wa dira phokotso ya ntlha.

Simolola kwa ntlheng e nngwe ya tselana ya dikwii go kumola ka lesotlhwana la ditlhatshana sekgala sengwe le sengwe sa 5 cm. Dira jalo go fitlha kwa bofelong jwa tselana.

Mo sebakeng sa beke tse 3 - 4 o tshwanetse go fokotsa dikwii lwa bobedi. Simolola ntlheng e nngwe ya tselana ka go kumola ditlhatshana tsa dikwii di le pedi kgotsa tse tharo mo di kgobokanyeng teng.

Go fokotsa lwa boraro go tlhokafala mo bekeng tse tharo. O tshwanetse go katologanya ditlhatshana tsa dikwii sekgala sa 10 cm morago ga go fokotsa.

Ditlhatshana tse o di kumolang la bobedi le boraro di ka ne di godile di siametse go jewa.

THOBO

O ka kumola dikwii tsa gago di le dinnye kgotsa di na le dibeke tse 12 di ntse di lemilwe. Dikwii tse dinnye di ka jewa di sa apewa di tsentswe mo salateng kgotsa di apeilwe le nama. Dikwii tse ditona di ka apewa le nama, sopho kgotsa tsa kgabetlelelwa tsa dirwa salate. Matlhare a matala e tsone a kgabetlelelwa go dira sopho kgotsa a apewa le nama. Dikwii di ka nna tsa omisiwa go tla di dirisiwa nako nngwe.

CARROTS

SOWING - It is best to sow carrot seeds between August and May. They can be sown most any time of the year.

- Mark 2 rows 25 cm apart in the plot.
- Place the measuring string and two sticks along one of these rows.
- Sow the seeds along this string.
- Place the seeds 2 cm apart in the row.
- Cover the seeds with 1 cm of soil.
- Press the soil down gently on the seeds.
- Remove the string and sticks.
- Place the measuring string and two sticks along the other row.
- Repeat the sowing steps.

WATERING

Water the seeds every day. Use your food tin with holes in the bottom. Sprinkle water over the seeds every afternoon. Your project leader can tell if you are using too much or too little water.

DIGWETE

GO LEMA - Go siame thata go lema peo ya digwete fa gare ga kgwedi ya Phatwe le Motsheganong. Legale di ka jwalwa ka bontsi ngwaga otlhe.

- Dira ditselana tse pedi di katologanye sekgala sa 25 cm mo polotong.
- Tlhoma dithobane tse di bofeletsweng mo mogaleng mo tselaneng e nngwe.
- Jwala peo mme o bapitsitse mogala.
- Katologanya peo sekgala sa 2 cm mo tselaneng.
- Khurumetsa peo ka mmu wa boteng jwa 1 cm.
- Katela ka bonolo o sa gatelele.
- Tlosa mogala le dithobane.
- Tlhoma dithobane di ntse di na le mogala mo tselaneng e nngwe.
- Boelela dikgato go jwala, ke gore, dira jaaka mo tselaneng ya ntlha.

GO NOSETSA

Nosetsa tsatsi le letsatsi. Dirisa moteme o o phuntsweng maroba kwa tlase. Kgatsha dijwalo ka metsi ka tshokologo tsatsi le letsatsi. Moeteledipele wa gago o tla go bolelela fa o dirisa metsi a mantsi kgotsa a mannye thata.

When the carrot plants are 8 - 9 weeks old you can water them three times a week. Be sure to soak the soil down to the roots. After the carrot plants are 10 - 12 weeks old, you should water them twice a week. Too much water when the carrots are ready to harvest causes the roots to split open.

MULCHING

Place a thin layer (2 cm deep) of dry grass next to the rows of seed.

or

Place a thin layer of thin stones next to the rows of seed.

Allow 3 - 4 weeks for your seedlings to appear through the soil.

WEEDING

Pull out the weeds by hand. Discard or burn the weeds. Do not leave the weeds lay by the edge of the garden to rot.

THINNING

You may have many seedlings growing close together. When these seedlings are 5 cm high or the length of your first finger, you should do your first thinning.

Begin at one end of the carrot row by pulling out a small group of seedlings every 5 cm. Do this until you have finished the row. Repeat this in each of the carrot rows.

Fa ditlhatshana tsa digwete di setse di na le lobaka lwa beke tse 8 go ya 9, o ka di nosetsa gararo ka beke. Tlhokomela gore o kolobetsa mmu o o dikanyeditseng medi. Morago ga digwete di na le lobaka lwa beke tse 10 go ya 12, o ka di nosetsa gabedi ka beke. Metsi a mantsi thata fa digwete di le gaufi le go robiwa a dira gore di phatloge medi.

GO DIBELA METSI A A MO MMUNG

Baya bojang jo bo omileng jwa boteng jwa 2 cm go bapa le ditselana tsa dijwalo.

kgotsa

Baya matlapana go bapa le ditselana tsa dijwalo.

Letela lobaka lwa beke tse tharo go ya tse nne gore dijwalo di tlhabe.

GO TLHAGOLA

Kumola mhero ka diatla. O latlhe kgotsa o o tshube. Se o tlogele gaufi le tshingwana gore o bole.

GO FOKOTSA

Dijwalo tsa gago di ka ne di kgotlhaganye. Fa di setse di le boleele jwa 5 cm kgotsa boleele jwa monwana o monnye, o tshwanetse wa simolola go fokotsa lwa ntlha.

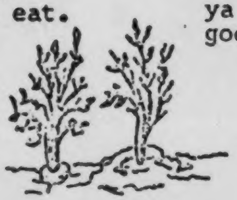
Simolola kwa bofelong jwa tselana ya digwete ka go kumola setlhophana sekgala sengwe le sengwe sa 5 cm. Dira jalo go fitlhela o feleletsa ditselana tsotlhe mo polotong.

In 3 - 4 weeks you should thin a second time. Begin at one end of the row by pulling out 1 to 3 carrot plants in each of the small groups.

A third thinning is done in about 3 weeks. You should leave about 10 cm between each carrot plant after this thinning.

The plants you have pulled out in the second and third thinnings may be large enough to eat.

As the tap root grows it may be seen above the ground. You should cover this part of the carrot with soil. The sun gives the carrot a bitter taste when the top of the root is above the soil.



PESTS AND DISEASES

Carrot aphis - A very small pest that gathers in large numbers at the base of the leaves in hot, dry weather. They are dull grey in colour.

Cutworm - They eat the stems of your carrots at ground level. When you find a dead seedling dig carefully around the seedlings' roots to find the cutworm. Destroy it with your fingers.

HARVESTING

8 - 12 weeks after planting you can pull out your carrots. Carrots pulled out when young are tender. Carrots may be eaten raw or in salads, and boiled with meat or soup.

Mo bekeng tse tharo go ya tse nne, o tshwanetse go fokotsa lwa bobedi. Simolola kwa bofelong jwa tselana ka go tomola setlhatshana kgotsa tse tharo mo di kgobokanyeng teng.

Phokotso ya boraro o tla e dira mo bekeng tse tharo tse di latelang. O tshwanetse go tlogela phatlha ya 10 cm mo magareng a digwete morago ga phokotso e.

Ditlhatshana tse o di kumotseng mo phokotsong ya bobedi le ya boraro, di ka ne di setse di godile di lekane go jewa.

Modi o motona fa o gola o a tle o bonale o tlhagelela mo mmung. O tshwanetse go o katela. Letsatsi le ka o dira botlhoko

DIJI LE MALWETSE

Carrot aphis - Ke sejinyana se sennye thata se se nnang ka go kgobokana mo matlhatshaneng a digwete fa go le mogote e bile go omeletse. Di ditubanyana.

Cutworm - Di ja dikutu tsa digwete kwa tlase. Fa o ka fitlhela sejwalo se sule, epolola mmu ka fa thoko ka kelotlhoko mme o tla fitlhela dibokwana tse. Di tšhwetle ka menwana o di bolaye.

THOBO

Mo bekeng tse 8 - 12 morago ga go jwala, o ka kumola digwete tsa gago. Digwete tse di jewang di sa le di nnye di monate. Digwete, di ka jewa di sa apeiwa kgotsa ga dirwa salate kgotsa tsa apewa le nama kgotsa ga apewa sopho.

TOMATOES

SOWING - The best time to sow the seeds is between July and September. The best time to transplant the seedlings into the garden plot is from August to December. The seedlings can be transplanted in January and February.

—— Collect 5 empty 'pilchard' tins. Put holes in the bottom of the tins.

—— Find each tin ½ full of soil from the tomato plot.

—— Place 2 tomato seeds in each tin.

—— Cover the seeds with ½ cm of soil.

—— Set the 5 tins in a warm place out of the sun, wind, rain and away from animals.

WATERING

Water the seeds every day. Use enough water to keep the soil moist in the tins. As the seedlings appear, be careful not to get water on the leaves.

Every day set the tins in the sun. Place the tins out in the early morning or late afternoon sun. The early afternoon sun is too hot.

Allow 3 - 4 weeks for the seedlings to appear.

DITAMATI

GO LEMA - Nako e e siametseng go lema ditamati ke marageng a Phukwi le Lwetse. Nako ya go di hudusetsa mo polotong ke magareng a Phatwe le Morule. Dijwalo di ka nna tsa hudusiwa ka Ferikgong le Tlhakole.

—— Phutha meteme e metlhano e e senang sepe ya tlhapi ya 'pilchard'. Phunya maroba kwa maragong a tsone.

—— Tshela mmu o ka nna fa gare mo go nngwe le nngwe ya tsone o tswa mo polotong ya ditamati.

—— Mo go nngwe le nngwe tsenya ditlhaka tse pedi tsa peo ya ditamati.

—— Katela peo ka mmu wa boteng jwa ½ cm.

—— Baya meteme e metlhano e fa go bothitho e bile go sena phefo e ntsi, letsatsi le pula gape diphologotswana di ka se fitlhe teng.

GO NOSETSA

Nosetsa peo tsatsi le letsatsi. Dirisa metsi a a lekanyeng go kolobetsa mmu o o mo metemeng. Fa di tlhaba , tlhokomela gore o seka wa kolobetsa matlhatshana a dijwalo.

Tsatsi le letsatsi baya meteme mo letsatsing. Di beye go sale mo mosong kgotsa maitsiboa thata. Fa go le maitsiboa a motshegare letsatsi le a bo le santse le le mogote thata.

Ema sebaka sa beke tse tharo go ya tse nne o letile gore dijwalo di tlhabe.

TRANSPLANTING - The seedlings are moved to the garden plot when they are 10 cm high. It is best to transplant late in the afternoon when the sun is not too hot or on a cloudy day.

—— Water the tomato plot.

—— Remove any weeds growing in the plot.

—— Dig 8 holes in a row in the plot. There should be 30 cm between each hole.

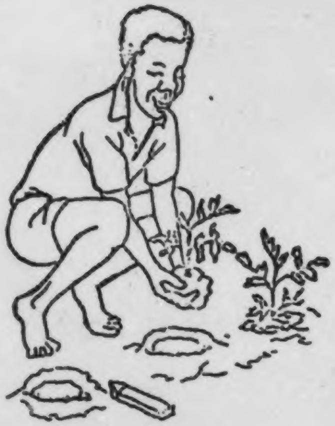
—— Water the seedlings so they can easily be removed from the tins. Do not get water on the leaves.

—— Place 1 seedling in each hole in the plot. You should have 8 small tomato plants. If there are any remaining seedlings make another plot to plant them in.

—— Press the soil down around each plant.

WATERING

Sprinkle the water on the soil under the leaves. Use your watering tin with holes in the bottom. Water the tomato plants three times a week. Water in the early evening. Your project leader will guide you with the watering.



GO HUDUSA - Dijwalo di fudusediwa mo polotong fa di le boleele jwa 10 cm. Go molemo thata go di fudusa phakela kgotsa maitsiboa kgotsa fa go le maru.

—— Nosetsa poloto ya ditamati.

—— Tlhagola mhero otlhe o o o bonang mo polotong.

—— Epa mesimana e e ferang-bobedi mo tselaneng mo polotong. Mesimana e e tshwanetse go katologana ka 30 cm.

—— Nosetsa dijwalo gore go nne motlhofo go di ntsha mo metemeng. Se kolobetse matlhatshana.

—— Tlhoma sejwalo se le sengwe mo mosimaneng mo polotong. O tshwanetse wa bo o na le ditlhatshana tsa ditamati di le 8. Fa go na le tse dingwe, dira poloto e nngwe o di tlhome.

—— Katela mmu ka fa thoko ga setlhatshana.

GO NOSETSA

Kgatsha metsi mo mmung ka fa tlase ga matlhare. Dirisa moteme o o phuntsweng kwa tlase. Nosetsa ditamati gararo ka beke. Nosetsa mo tshokologong. Moeteledipele wa gago o tla go kaetsa gore o nosetse jang.

Four weeks after you have transplanted your seedlings into the garden, you should apply some liquid manure. The liquid manure is applied to the soil around the plants. Be careful not to get any on the leaves.

MULCHING

Place a layer of grass around the tomato plants. Do not have the mulch touching the plant stems.

WEEDING

Pull out the weeds by hand. Discard or burn the weeds. Do not leave the weeds lay by the edge of the garden to rot.

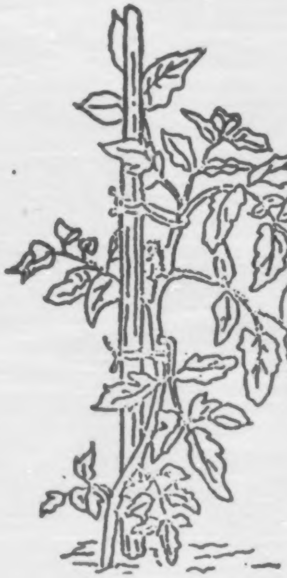
STAKING

When the plants are 30 cm high you should place a pole or stake next to each plant. The tomato plants need support as they bear fruit. This is why one plant is tied to each pole as it grows.

The poles should be 150 cm long.

Place the poles 20 cm into the soil.

Tie the stem to the tomato stake at many places. Do not tie the stem too tightly to the stake.



Mo bekeng tse nne morago ga go di fudusa, tshela menontshane mo dijwalong. Menontshane e tshelwa ka fa thoko ga dijwalo mo mmung. Tlhokomela thata gore o tshele menontshane mo mmung.

GO DIBELA METSI A A MO MMUNG

Baya bojang ka fa thoko ga ditlhatshana tsa ditamati. Bojang bo seka jwa kgoma kgotsa jwa ama ditlhatshana.

GO TLHAGOLA

Kumola mhero ka diatla. O latlhe kgotsa o tshube. Se o tlogele o le gaufi kgotsa o le fa thoko gore o bole.

GO TSHEGETSA

Fa dijwalo di le boleele jwa 30 cm, o tshwanetse go tlhoma thobane go bapa le setlhatshana sengwe le sengwe. Ditlhatshana tsa ditamati di batla go tshegediwa fa di ungwa. Ke sone se setlhatshana se le sengwe bofelelwang mo thobaneng fa se gola.

Dithobane di tshwanetse go nna boleele jwa 150 cm.

Epela dithobane boteng jwa 20 cm mo mmung.

Bofelela kutu mo mafelong a mantsi a yone mo thobaneng e o e epetseng go bapa le setlhatshana. Se gagamatse.

PESTS AND DISEASES

Cutworm - Cutworms eat the stems of your tomato plants at ground level. When you find a dead seedling dig carefully around the seedlings' roots to find the cutworm. Destroy it with your fingers.

HARVESTING

The tomatoes should be ready to eat 10 - 13 weeks after sowing.

Tomatoes can be picked when green and fried. The riper, deep red tomatoes are good eaten raw in salads or cooked with meat or in soup.

SPINACH

SOWING - August to April is the best time to sow these seeds. They may be sown most any time of the year.

- Mark 2 rows 30 cm apart in the plot.
- Place the measuring string and the two sticks along one of the rows.
- Sow the seeds along the string.
- Place the seeds 5 cm apart in the row.
- Cover the seeds with 1 cm of soil.

DIJI LE MALWETSE

Cutworm - Cutworms di ja kutu ya tamati kwa tlase mo mmung. Fa o bona setlhatshana se se suleng, epolola ka kelotlhoko ka fa thoko ga sone o batle sebokwana se. Se tshwetle ka menwana.

THOBO

Ditamati di ka butswa mo bekeng tse 10 - 13 di ntse di lemilwe.

Ditamati di ka kgetlwa di le tala tsa gadikwa. Tse di boduleng thata (tse di khubidu) di ka jewa di sa apewa di le mo salateng kgotsa tsa apewa le nama kgotsa sopo.

SPINACH

GO LEMA - Go tloga kgwedi ya Phatwe go ya Moranang ka nako e e siametseng go lema spinach. Peo e ka nna ya jwalwa nako nngwe le nngwe mo ngwageng.

- Tshwaya ditselana tse pedi mo polotong.
- Tlhoma dithobane tse di bofeletsweng mo mogaleng mo tselaneng e nngwe.
- Jwala o bapisitse mogala.
- Katologanya peo sekgala sa 5 cm mo tselaneng.
- Katela peo ka mmu wa boteng jwa 1 cm.

—— Press the soil down gently on the seeds.

—— Remove the string and the two sticks.

—— Place the string and sticks along the next row.

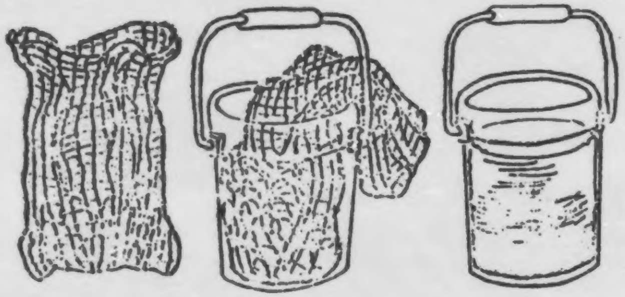
—— Repeat the sowing steps.

WATERING

Water the seeds every day. Use your food tin with holes in the bottom. Sprinkle water over the seeds every afternoon. Your project leader can tell if you are using too much or too little water.

When your spinach plants are 8 - 9 weeks old you can water them three times a week. Be sure to soak the soil down to the roots.

After sowing the spinach seeds, water them once a week with liquid manure. Your project leader can demonstrate how to make liquid manure.



MULCHING

Place a thin layer (2 cm deep) of dry grass next to the rows of seed.

or

Place a layer of small stones next to the rows of seed.

—— Katela ka bonolo.

—— Tlosa mogala le dithobanyane tse pedi.

—— Tlhoma dithobanyane ka mogala mo tselaneng e nngwe.

—— Boelela dikgato tse o tsereng mo tselaneng ya ntlha.

GO NOSETSA

Nosetsa peo tsatsi le letsatsi. Dirisa moteme o o phuntsweng kwa maragong. Kgatsha peo ka metsi tsatsi le letsatsi ka tshokologo. Moeteledipele wa tiro o tla go bolelela fa o dirisa metsi a mantsi kgotsa a mannye thata.

Fa spinach se setse se na le beke tse 8 - 9, o ka se nosetsa gararo ka beke. Tlhokomela gore o kolobetse mmu go fitlha kwa meding.

Fa o sena go jwala peo ya spinach, e nosetse ka menontshane gangwe ka beke. Moeteledipele wa gago o tla go kaetsa go dira menontshane e e tlhakantsweng le metsi.

GO DIBELA METSI A A MO MMUNG

Baya bojang jwa boteng jwa 2 cm jo bo omileng go bapa le tselana ya peo.

kgotsa

Baya matlapana go bapa le ditselana tsa spinach.

Allow 3 - 4 weeks for your seedlings to appear.

PESTS AND DISEASES

Aphis - A very small pest that gathers in large numbers at the base of the leaves in hot, dry weather.

WEEDING

Pull out the weeds by hand. Discard or burn the weeds. Do not leave the weeds lay by edge of the garden to rot.

THINNING

You may have many seedlings growing close together. When these seedlings are 5 cm high or the length of your first finger,you should do your first thinning.

Begin at one end of the spinach row by pulling out a small group of seedlings every 5 cm. Do this until you have come to the end of the row.

In 3 - 4 weeks you should thin the spinach seedlings a second time. Begin at one end of the row by pulling out 1 or 2 spinach plants in each of the small groups.

A third thinning is necessary in three weeks. You should leave about 10 cm between each spinach plant after this thinning.

The plants you have pulled out in the second and third thinnings may have large enough leaves to eat.

Di letele lobaka lwa beke tse tharo go ya tse nne go tlhaba.

DIJI LE MALWETSE

Aphis - Sejinyana se se nnang se le sentsi mo matlhatshaneng fa go le mogote e bile go le komelelo.

GO TLHAGOLA

Kumola mhero ka diatla. O latlhe kgotsa o tshube. Se o latlhele gaufi le tshingwana gore o bole.

GO HOKOTSA

Ditlhatshana tsa gago di ka ne di kgotlhaganye thata. Fa ditlhatshana tse di le boleele jwa 5 cm kgotsa di lekana le monwana o monnye, o tshwanetse go dira phokotso ya ntlha.

Simolola kwa bofelong jwa tselana mme o ye le yone o ntse o kumola setlhophana sa ditlhatshana mo sekgaleng sa 5 cm. Tswelela jalo go fitlhela o digela tselana.

Mo bekeng tse tharo go ya tse nne, o tshwanetse go fokotsa lwa bobedi. Simolola ntlheng e nngwe ya tselana ka go kumola setlhatshana kgotsa tse pedi tsa spinach mo dikgobokanyeng teng.

Go fokotsa lwa boraro go tlhokafala mo bekeng tse tharo. Go tshwanetse ga sala sekgala sa 10 cm magareng a sejwalo sengwe le sengwe morago ga phokotso e.

Ditlhatshana tse o di ntshitseng ka phokotso ya bobedi le ya boraro di ka ne di na le matlhare a a lekanyeng go jewa morogo.

HARVESTING

The spinach leaves can be picked about 8 weeks after sowing. Pick the leaves when they are young. The leaves will keep growing for a good while. Just pick 2 or 3 leaves at a time. When the leaves start to spread out they have finished growing.

These leaves can be eaten raw in salads or steamed with meat or soup. The leaves can be fried and eaten as a warm vegetable.

CABBAGE

SOWING - July to February is the best time to sow the cabbage seeds. August to March is the best time to transplant the seedlings into the garden. The seeds can be sown and the seedlings transplanted most any time during the year.

- Divide the cabbage plot in 2 equal areas. Each 1 m x 60 cm. One of these areas will be used as the cabbage seedbed.
- Mark 4 rows 10 cm apart in the seedbed.
- Place the measuring string and two sticks along one of these rows.
- Sow the seeds along this string.
- Place the seeds 3 cm apart in the row.

THOBO

Matlhatshana a spinach.a ka nna a kgetlwa mo bekeng di ka nna 8 morago ga temo. Kgetla matlhare fa a santse a le mannye. A tla nna a tlhoga morago ga sebakanyana. Kgetla matlhare a ka nna mabedi kgotsa mararo ka nako. Fa e emisa go phuthologa a bo a supa fa a feditse go gola.

Matlhare a a ka jewa a le tala mo salateng kgotsa a apewa le nama kgotsa mo sopong. A ka nna a gadikwa mme a jewa e le morogo.

KHABECHE

GO LEMA - Go tloga Phukwi go ya Tlhokole ke nako e e siametseng go lema peo ya khabeche. Phatwe go ya Mopitlwe ke nako e e siametseng go hudusetsa dijwalo mo dipolotong. Khabeche e ka jwalwa ya ba ya hudusiwa nako nngwe le nngwe mo ngwageng.

- Aroganya poloto ya khabeche ka bogare. Sephatlo se le sengwe boleele jwa sone e le 1 m bophara e le 60 cm. Sephatlo se sengwe e tla nna lekidi la dijwalo.
- Dira ditselana tse nne di katologanye 10 cm mo lekiding la dijwalo.
- Tlhoma dithobane ka mogala wa tsone mo ntlheng tse pedi tsa nngwe ya ditselana tse nne tse.
- Jwala peo o bapisitse mogala.
- Katologanya peo 3 cm mo tselaneng.

—— Cover the seeds with 1 cm of soil.

—— Press the soil down gently on the seeds.

—— Remove the string and the sticks.

—— Place the measuring string and sticks along the next row.

—— Repeat the sowing steps until the 4 rows of seeds have been sown.

WATERING

Water the seeds every day. Use enough water to keep the soil in the seedbed moist.

MULCHING

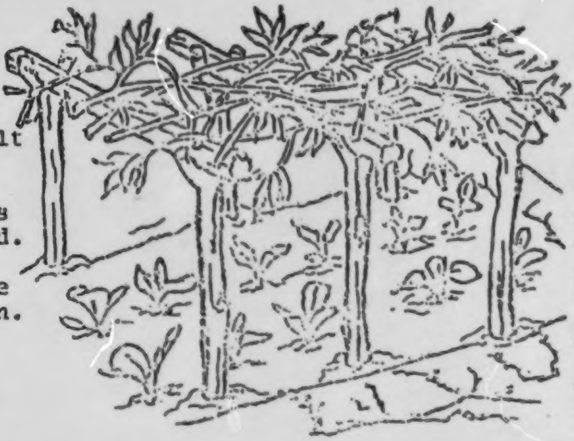
Place a thin layer (2 cm deep) of dry grass next to the rows of seed.

or

Place a layer of small stones next to the rows of seed.

SHELTER

The young seedlings need protection from the hot sun and the rain. A shelter can be built from poles, sticks and leafy branches. Your project leader can demonstrate how to make this shelter over the cabbage seedbed. As the seedlings grow they need some sun. Remove the top of the shelter in the early morning sun. The afternoon sun is too hot.



—— Khurumetsa peo ka mmu wa boteng jwa 1 cm.

—— Katela ka bonolo o sa panyeletse.

—— Tlosa dithobane ka mogala wa tsone.

—— Di tlhome mo go e nngwe tselana.

—— Dira jalo go fitlha o digela go jwala mo tselaneng tse nne.

GO NOSETSA

Nosetsa tsatsi le letsatsi. Dirisa metsi a a lekaneng go kolobetsa mmu mo lekiding la dijwalo

GO DIBELA METSI A A MO MMUNG

Baya bojang jwa boteng jwa 2 cm go bapa le tselana ya dijwalo.

Kgotsa

Baya matlapana go bapa le ditselana tsa dijwalo.

LEOBO

Ditlhatshana fa di sa le dinnye di tlhoka go sirelediwa mo letsatsing le pula. Leobo le ka agiwa ka dithobane, dikgong le dikala tsa ditlhare tse di nang le matlhare. Moeteledipele wa gago o tla go bontsha gore o age leobo jang go sereletsa khabeche. Fa ditlhatshana di gola di tlhokana le letsatsi. Tlosa borulelo jwa leobo phakela. Mme o busetse borulelo ka gore letsatsi ka tshokologo le mogote thata.

llow 3 - 4 weeks for the seedlings to appear hrough the soil.

wo or three days before transplanting the eedlings remove the shelter from the seedbed.

RANSPLANTING - The small seedlings are moved to the cabbage plot when 10 cm high. It is best to transplant late in the afternoon when the sun is not too hot or on a cloudy day.

— Water the cabbage plot.

— Remove any weeds growing in the plot.

— Dig 3 holes 30 cm apart in 2 rows.

— Water the seedlings in the seedbed.

— Remove 6 plants from the seedbed. Remove a large handful of soil with each seedling.

— Carry these plants to the 6 holes you dug in the plot. Put one plant into each hole.

— Press the soil down around each plant.

— Return to your seedbed. Remove 6 more plants with soil. Set them aside in a box or bucket.

Letela beke tse tharo go ya tse nne gore ditlhatshana di tlhabe.

Pele ga o di fudusa, tlosa leobo mo lekiding la dijwalo.

GO HUDUSA - Ditlhatshana di fudusetswa mo polotong ya khabeche fa di setse di le boleele jwa 10 cm. Go siame thata go di fudusa mo maitsiboeng fa letsatsi le setse le fefile ka gore go sa tlhole go le molelo thata kgotsa fa go le maru.

— Nosetsa poloto ya khabeche.

— Tlosa mhero mongwe le mongwe o o mo polotong.

— Epa mesimana e meraro e katologanye ka 30 cm mo tselaneng tse pedi, ke gore yotlhe e nne merataro.

— Nosetsa dijwalo mo lekiding la tsone.

— Ntsha dijwalo tse thataro mo lekiding la dijwalo. Sengwe le sengwe sa dijwalo se ntshe se na le mmu o o se dikanyeditseng.

— Isa dijwalo tse thataro tse kwa mesimeng e merataro e o e epileng. Tsenya sejwalo sengwe le sengwe mo mosimaneng wa sone.

— Katela ka bonolo o sa gatelele thata mmu o o dikanyeditseng sejwalo sengwe le sengwe.

— Boela kwa lekiding la dijwalo. Ntsha dijwalo tse dingwe tse thataro le tsone di bo di na le mmu. Di beele fa thoko mo kgamelong kgotsa mo lepokising.

- If there are seedlings remaining, dig them out and set them aside for transplanting.
- Dig 3 holes 30 cm apart in 2 rows in the area just used for the seedbed.
- Repeat the steps of transplanting these 6 plants into this plot. Make a second plot for cabbage plants if you have any remaining plants.

WATERING

Water these plants every day.

When the plants are 8 - 9 weeks old you can water them three times a week. Be sure to soak the soil down to the roots.

WEEDING

Pull out the weeds by hand. Discard or burn the seeds. Do not leave the weeds lay by the edge of the garden to rot.

Four weeks after transplanting the cabbage plants you should apply some liquid manure. Your project leader can demonstrate how to make liquid manure and when to apply it.

Mulch the transplanted plants using either the dry grass or the layer of thin stones. Reread the section on mulching.

- Fa go setse tse dingwe, di epolole o di beye fa thoko gore o tle o di fudusetse go sele.
- Epa mesimana e meraro e katologanye ka 30 cm mo ditselaneng tse pedi ke gore yotlhe e bo e le merataro mo felong fa o go diretseng go nna lekidi la dijwalo.
- Boelela dikgato tsa go fudusetsa dijwalo tse thataro tse mo polotong e. Dira poloto ya bobedi ya dijwalo tsa khabeche fa go santse go setse tse dingwe.

GO NOSETSA

Nosetsa dijwalo tse tsatsi le letsatsi.

Fa dijwalo di na le lobaka lwa beke tse 8 - 9 o ka di nosetsa gararo ka beke. Tlhokomela gore mmu o koloba go fitlha kwa meding ya dijwalo.

GO TLHAGOLA

Kumola mhero ka diatla. O latlhe kgotsa o fise. Se tlogele mhero gaufi kgotsa go bapa le tshingwana gore o bole foo.

Mo bekeng tse nne morago ga go fudusa dijwalo tsa khabeche o tshwanetse wa tsenya menontshane ya motshotelo o o tlhakanyeng le metsi. Moeteledipele wa gago o tla go kaela gore o o tsenye leng, jang.

O ka dirisa bojang jo bo omileng kgotsa matlapana go thibela metsi go nowa ke phefo kgotsa letsatsi. Bala gape ka ga go dibela metsi.

PESTS AND DISEASES

White butterflies - When there are white butterflies in your garden look on the cabbage leaves for small eggs. Squash them before they hatch.

HARVESTING

Cabbage heads can be picked 10 - 15 weeks after sowing. The cabbage leaves can be eaten raw in salads or boiled with meat or in soups. The leaves can be steamed and eaten as a warm vegetable.

DIJI LE MALWETSE

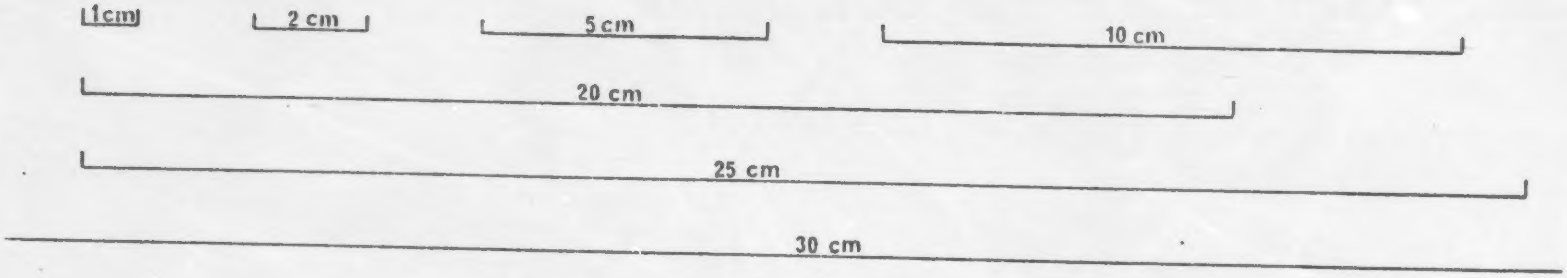
Dirurubele tse ditshweu - Fa di le teng mo tshingwaneng ya gago lebelela ka kelotlhoko mo matlhareng a khabeche mme o tlhole mae a tsone. A tshwetle a ise a thube.

THOBO

Khabeche e ka rengwa mo bekeng tse 10 - 15 morago ga temo ya yone. Matlhare a khabeche a ka jewa a sa butswa, ke gore a sa apewa, mo salateng kgotsa a apeiwa le name kgotsa sopo. Khabeche e ka apeiwa ya jewa e le morogo.

USEFUL MEASUREMENTS

DILEKANYO TSE DI TLHOKAFALA



To make a metre measuring stick you will use the 25 cm line. This is what you should do.

1. Get a long thin stick. It should be as straight as possible.
2. Put the stick along the 25 cm line with one end of the stick against one end of the line.
3. Mark the stick at the other end of the line with a knife or sharp stone.
4. Move the mark on the stick to the start of the line and again mark the stick at the end of the line.
5. Do this two more times until you have marked four lengths of 25 cm along the stick. This is one metre.
6. Cut the stick at the last (fourth) mark. It is now one metre long.

Go dira thobane e e lekanyang ya boleele jwa metre, o tla dirisa tselana ya boleele jwa 25 cm. Se ke se o tshwanetseng go se dira.

1. Tsaya thobane e telele e tshesane. E tshwanetse go bo e tlhamaletse sentle.
2. Bapisa thobane e le tselana ya 25 cm gore bontsha bongwe jwa thobane bo lebaganye le bontlha bongwe jwa tselana.
3. Kwa bofelong jwa tselana, tshwaya ka thipana kgotsa ka letlapa/lentswe le le bogale mo thobaneng.
4. Tsaya thobane mme o e rapalatse gape ka go lebaganya fa o tshwaileng teng le tshimologo ya tselana mme o tshwaye gape kwa bofelong jwa tselana.
5. Dira jaana gabedi gape go fitlha o dira 25 cm gane mo thobaneng. Jaanong o na le 1 metre.
6. Kgaola thobane fa le tshwaong la bofelo la bone. Jaanong e boleele jwa 1 metre.

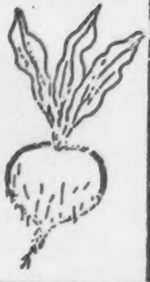
BEETROOT

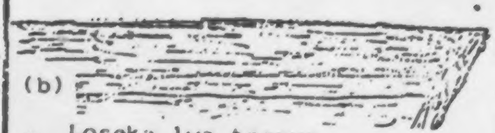
Go jala

Di ka tlhongwa ngwaga otlhe.

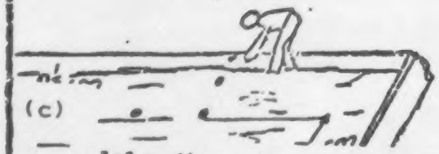
mehuta

Detroit Red
Crimson globe

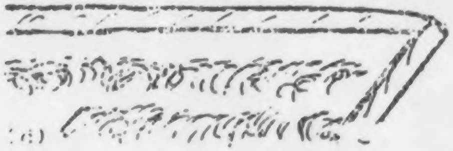




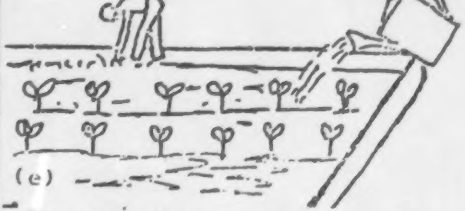
Loseka lwa tsenya motshotelo mo bolemeng jwa beetroot ka dibeetroot ga di tlhoke dijo tse dintsi mo mmung. Lema dibeet-root mo temeng e e kileng ya nna le spinach, tomatoes



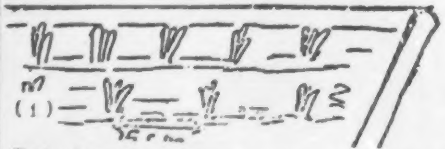
Jala dipeo ka ditselana di katoganye ka 30 cm mo bolemeng.
Katoganya dipeo ka 2.5 cm mo tselaneng.



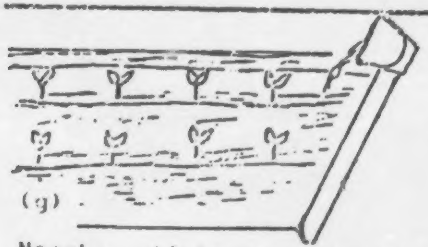
Katela dipeo ka mmu ole 2.5 cm. Bipa ditselana tsa dipeo ka bojang jo bo omeletseng.



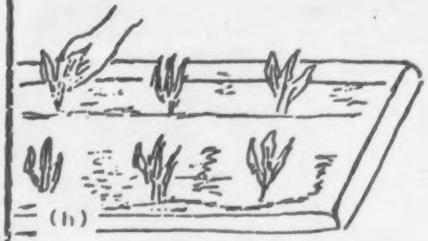
Nosetsa dijalo malatsi otlhe mo mosong. Tlhagola mhero.



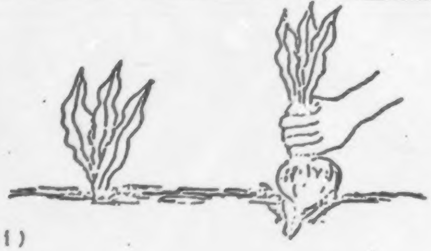
Fokotsa beetroot gabedi. Tlogela sekgala sa 10 cm, mo magaring ga dijalo o sena go fokotsa la ntlha



Nosetsa dijalo tse dikgolwane gabedi ka beke. Dirisa metsi a lesawe a go tlhatswitsweng ka one. O seka wa tshela metsi mo godimo ga dijalo.



Ela tlhoko o bone gore diji di se senye dijalo o di bolae.



Kotula morago ga dibeke di le 9 go ya go 11. Di apewe di jewe le bogobe.

BEETROOT

To plant

They can be planted the whole year.

kinds

Detroit Red
Crimson globe

(b)

Don't put manure where you plant beetroots because the beetroots do not need a lot of minerals. Plant the beetroots where you once planted spinach and tomatoes.

(c)

Plant seeds in rows. Separate them about 30 cm. Separate seeds for 2.5 cm. in a row.

(d)

Cover the seeds with soil measuring 2.5 cm. Fill up the rows of seeds with dry grass.

(e)

Water the plants every day in the morning. Weed the weeds.

(f)

Thin it twice. Leave 10 cm. space in between plants.

(g)

Water the big plants twice a week. Use dirty water. Don't pour water on top of the plants.

(h)

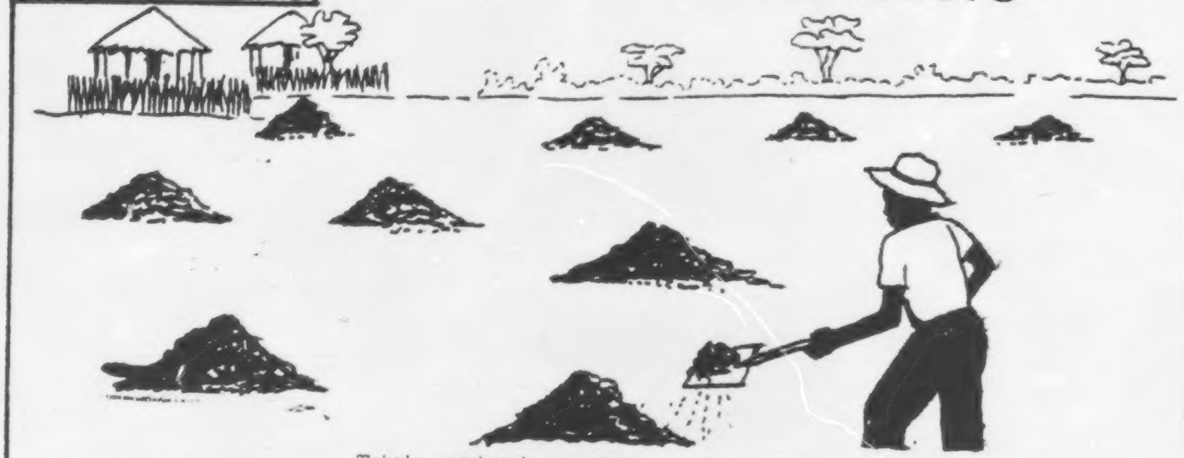
Take notice of insects; if they destroy the plants, kill them.

(i)

Harvest after nine weeks to eleven (weeks). They must be cooked and eaten.

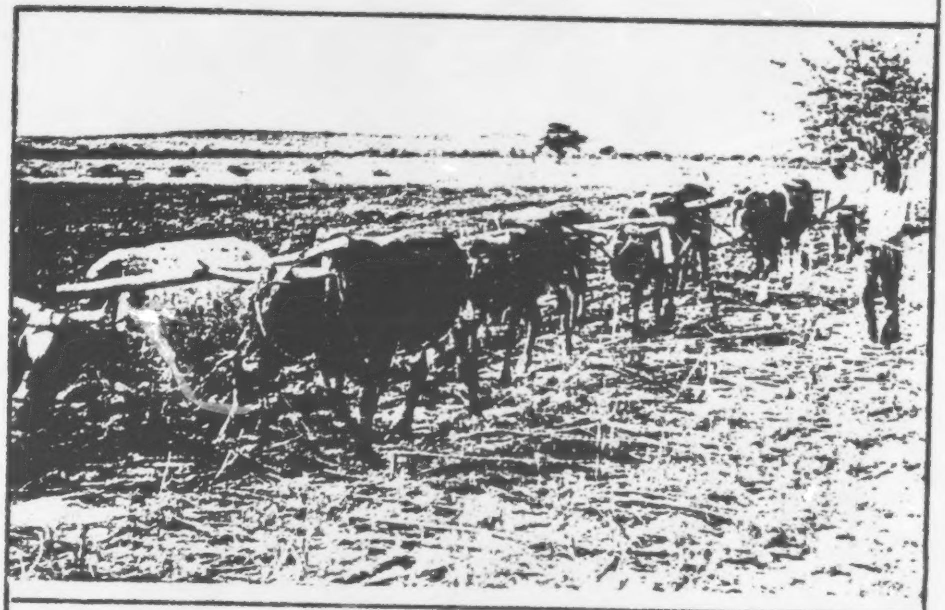
TEMO

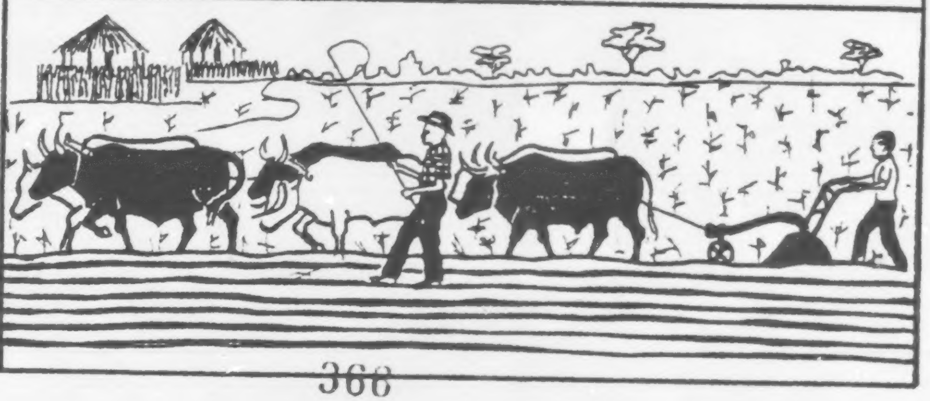
Tshela Motshotelo



Tshela motshotelo mo tshimong pele ga o lema.

Lema morago ga Thobo





Lema ka bonako morago ga thobo, bokgola bo sale teng mo mmung le dipholo di sale mo nameng di itekanetse

POUR THE MANURE

Pour the manure before you plough.

PLOUGH AFTER HARVEST

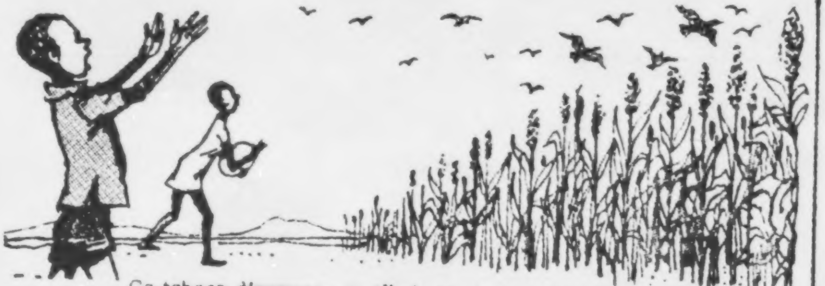
Plough quickly
after harvest,
while it is
still moist
and while the
oxen are fit.

GO JALA

Lema o Jale Morago ga pula ya ntlha

Lema o jale morago ga pula ya ntlha ya dikgakologo. Dijalo tse di lemilweng morago ga sebaka di tlhorontshiwa ke mollwana le mariga.

Tshenyo ya dinonyane



Go tshosa dinonyane go tlhokega thata. Maphakela le phirimane ke tsone dipaka tse di tlhokang tlhokomelo thata.

Tshenyo ya dinonyane.

Go lema morago go dira gore dijalo di tlhaselwe ke mollwana.

TO PLANT

Plough, and
plant after the
first rains

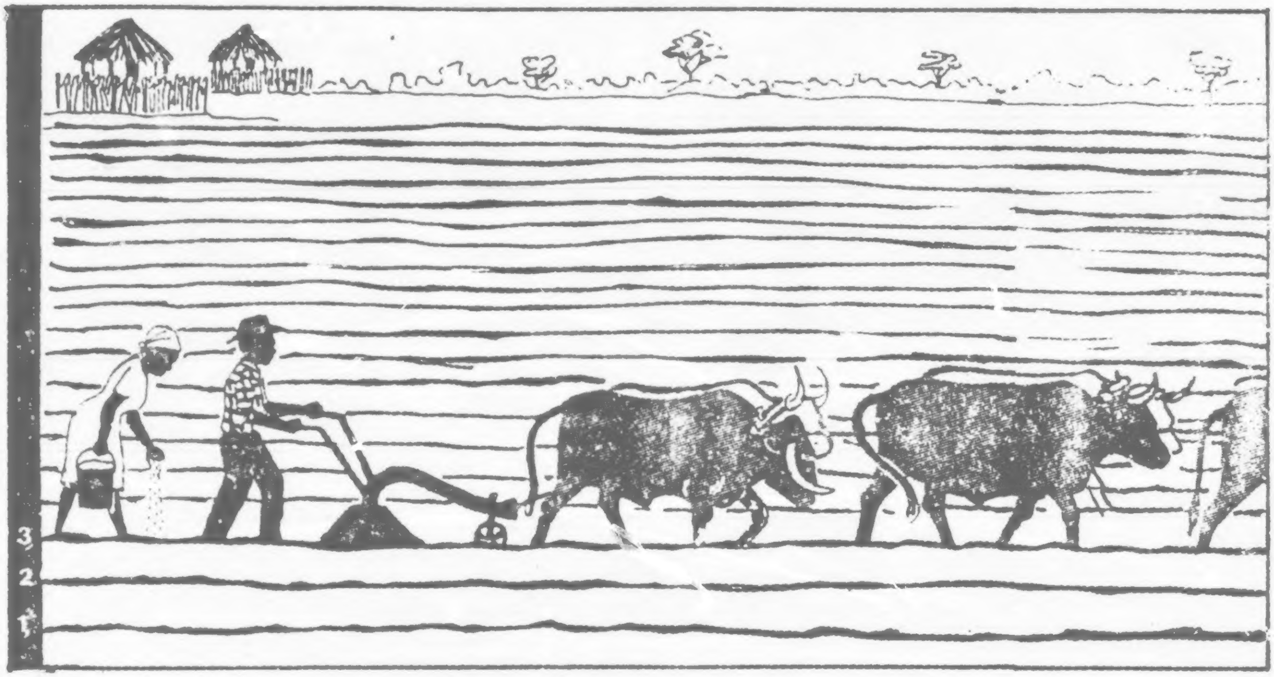
DAMAGING
OF THE
BIRDS

To threaten birds is important, in the mornings and afternoons.

To plough late
makes the plants
have diseases.

Damages of the birds.

Jala ka ditselana



Dirisa mogoma o mogolo, o jale mo forong nngwe le nngwe ya boraro.

Go jala ka ditselana go tlhofofatsa go tlhagola.

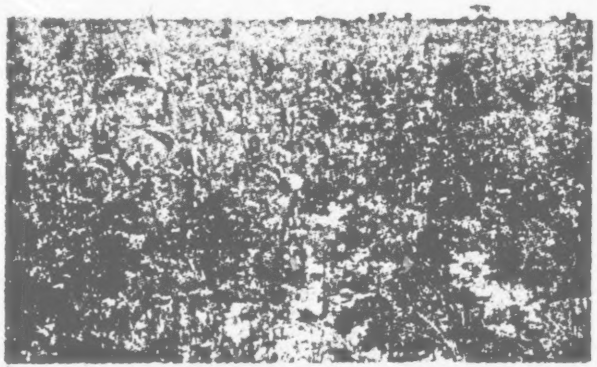
PLANT IN FURROWS (LINES)

Use a big plough, and plant in every third furrow.

Planting in furrows makes hoeing easy.

Tlhagola Mhero

Tlhagola mhero ga bedi, kana go feta, go fitlhela dijalo di nna selekanyo sa letheka.
Mhero ke mmaba wa dijalo, o utswa metsi le dikotla mo mmung.



Tshimo e e sa tlhagolwang mhero.

Tshimo e e tlhagotsweng mhero.

HOE THE WEEDS

Take the weeds out twice or more, until crops are as high as you want. Weeds are the enemy of the plants, weeds steal water and minerals for the plants in the soil.

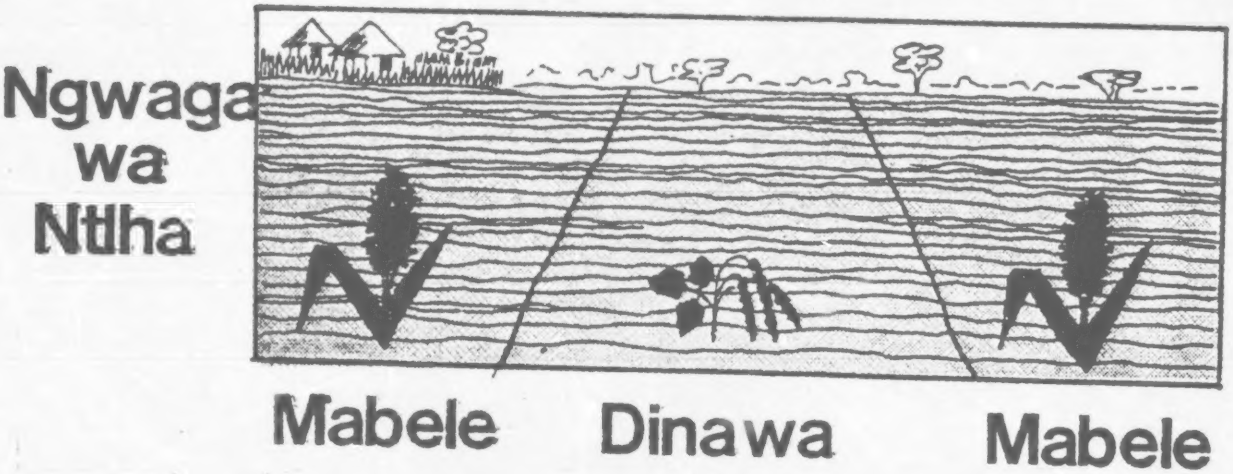
The field with weeds.

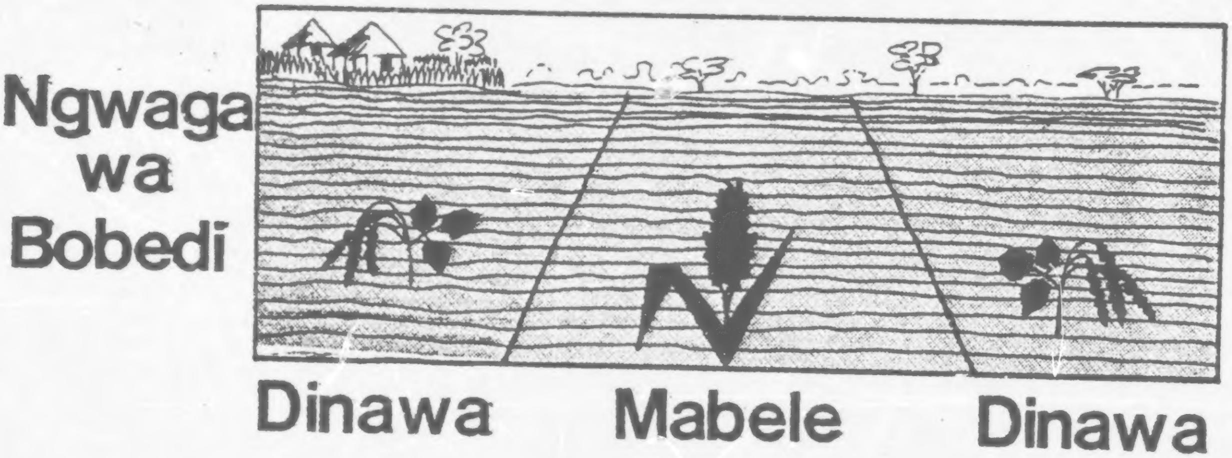
The field which is cleared up.

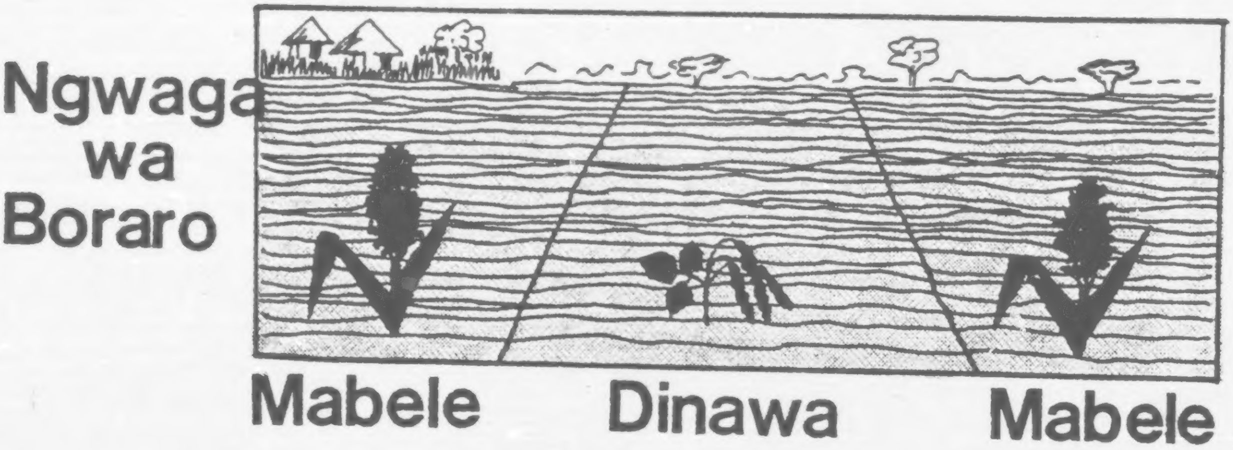
Kabakanya Dijalo

Kgaoganya setsha dikgaolonyana di le tharo, go baakanyetsa dikabakanyo tsa ngwaga di le tharo.

Mabaka: Kabakanyo ya dijalo e thusa mo go iletseng ntsifalo ya diji mo mmung le malwetse, go bile go thusa mo go rulaganyeng temo ka dipaka tse di e siametseng.


Ngwaga wa Ntlha
Mabele
Dinawa
Mabele


Ngwaga wa Bobedi
Dinawa
Mabele
Dinawa


Ngwaga wa Boraro
Mabele
Dinawa
Mabele

MIXED PLANTS

Divide your field in three parts.

Reasons: Mixing of plants helps to avoid insects in the soil and plants disease.

FIRST YEAR

Sorghum	Beans	Sorghum

SECOND YEAR

Beans	Sorghum	Beans

THIRD YEAR

Sorghum	Beans	Sorghum

Mpepu wa Ipelegisiwa No. 10 October 1978

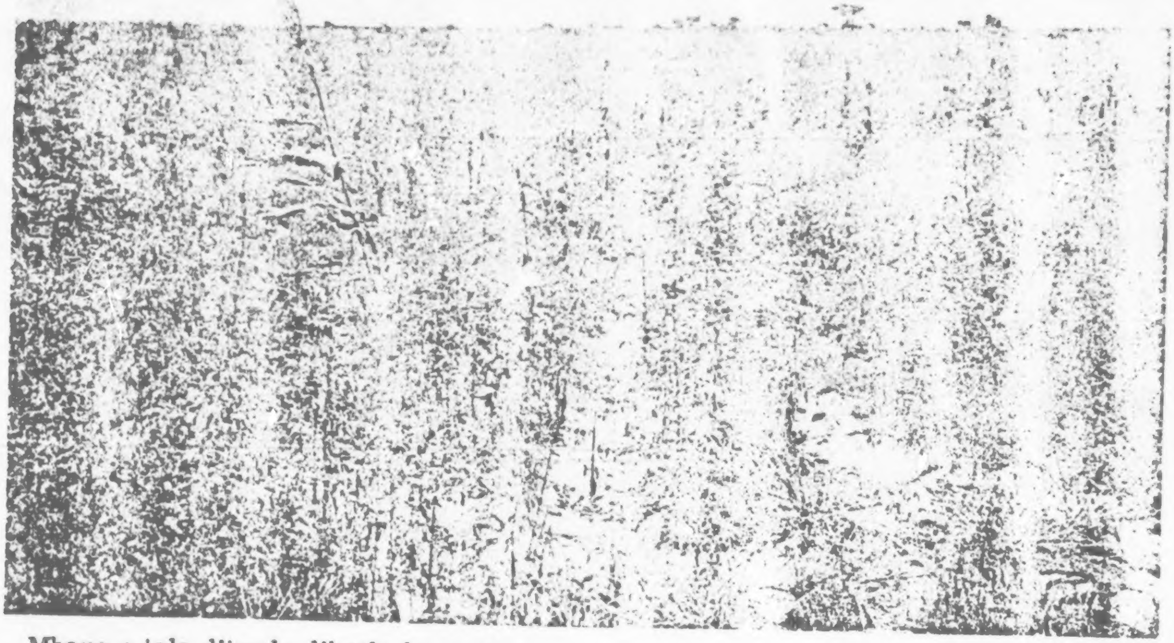
WEED CONTROL

Mpepu wa Ipelegisiwa No. 10 Phalane 1978

TWANTSHO ya MHERO

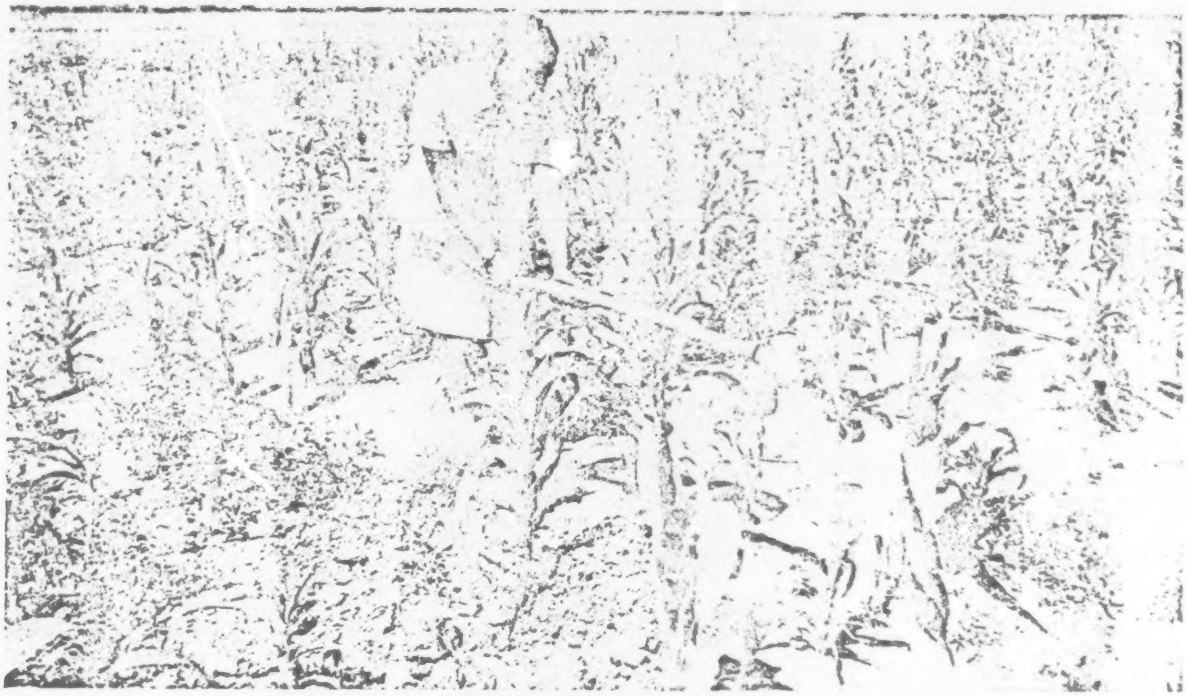
UNWEEDED FIELD

Weeds take food and scarce moisture away from crops. Weed regularly and save all moisture and nutrients for your crops.



Mhero o jela dijwalo dikotla le metse mo mmung.
Tlhagola gangwe le gape go boloka bokgola le dikotla tsa dijwalo.

HAND HOEING

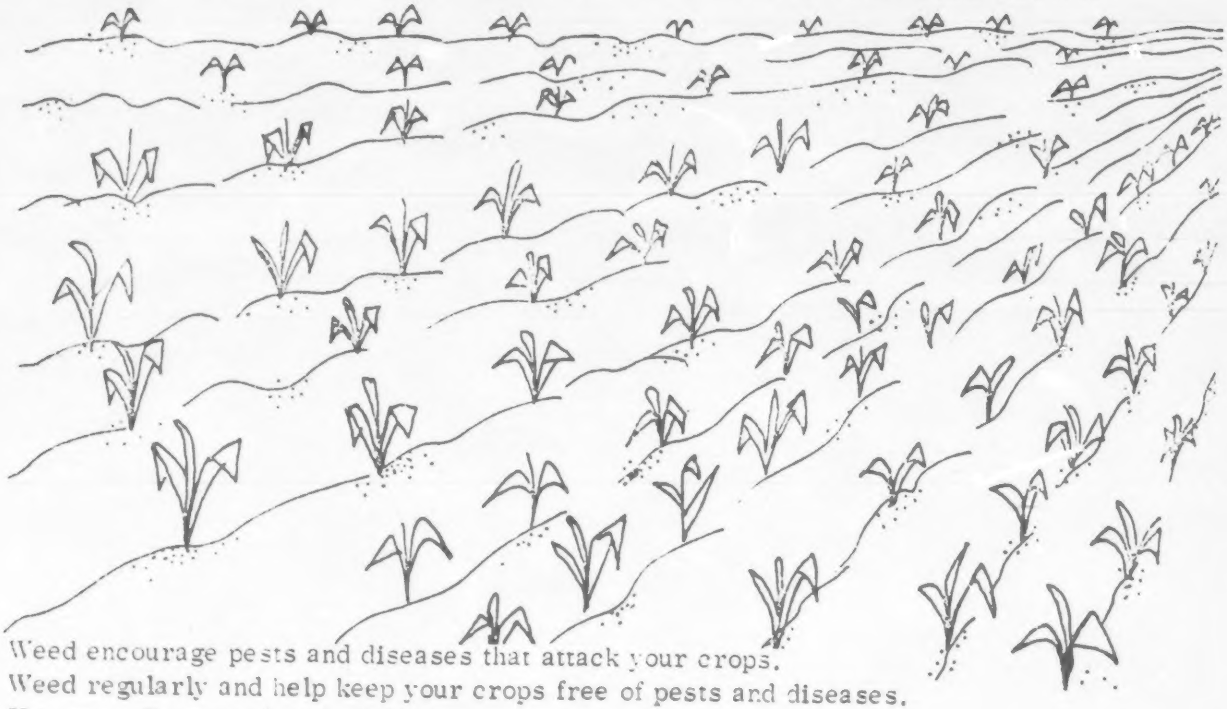


Weeds keep light and air from crops.
Weed regularly and allow your crops to grow strong and healthy.

MOTLHAGODI KA MOGOMA WA LETSOGO.

Mhero o kgoreletsa dijwalo go bona letsatsi le phefo ee lekanetseng. Tlhagola gangwe le gape gore dijwalo di gole ka bofefo dietekanetse

HARROWED AND CULTIVATED LAND WHEN CROPS ARE STILL YOUNG.

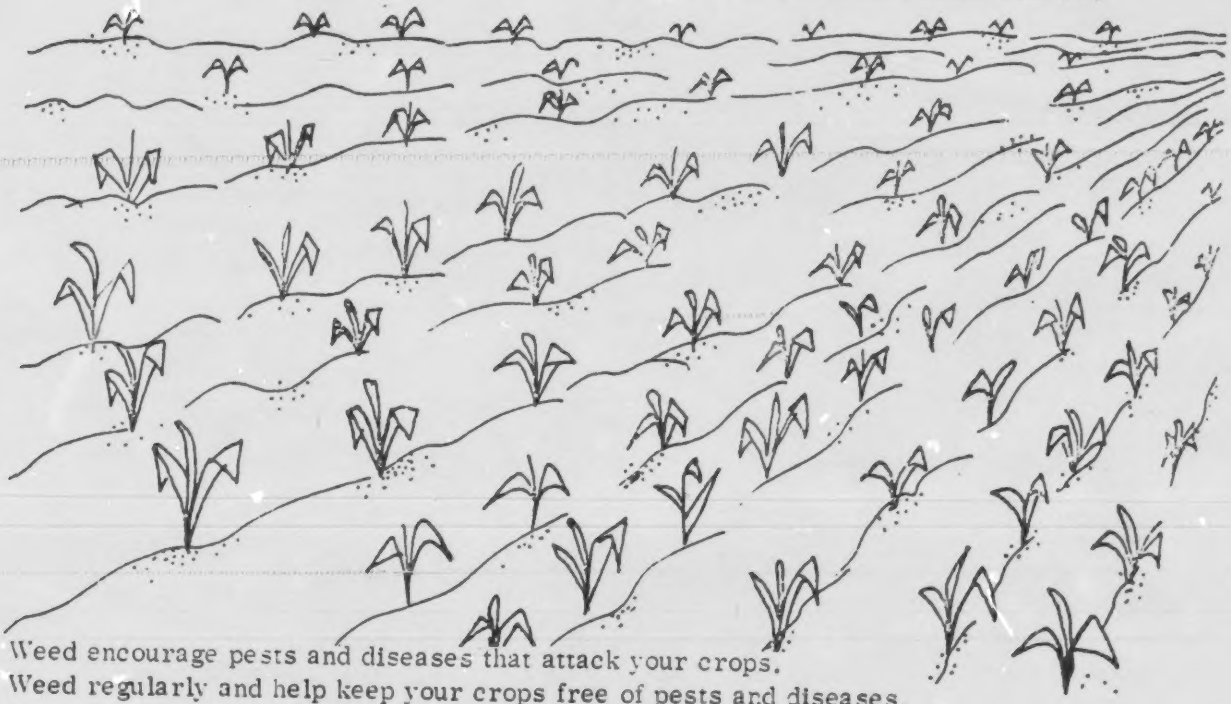


Weed encourage pests and diseases that attack your crops.
Weed regularly and help keep your crops free of pests and diseases.
You must first weed your field when crops are still young.
If weeds become mature, they will produce seeds many more weed will then grow.

MOTLHAGODI KA MOGOMA WA LETSOGO.

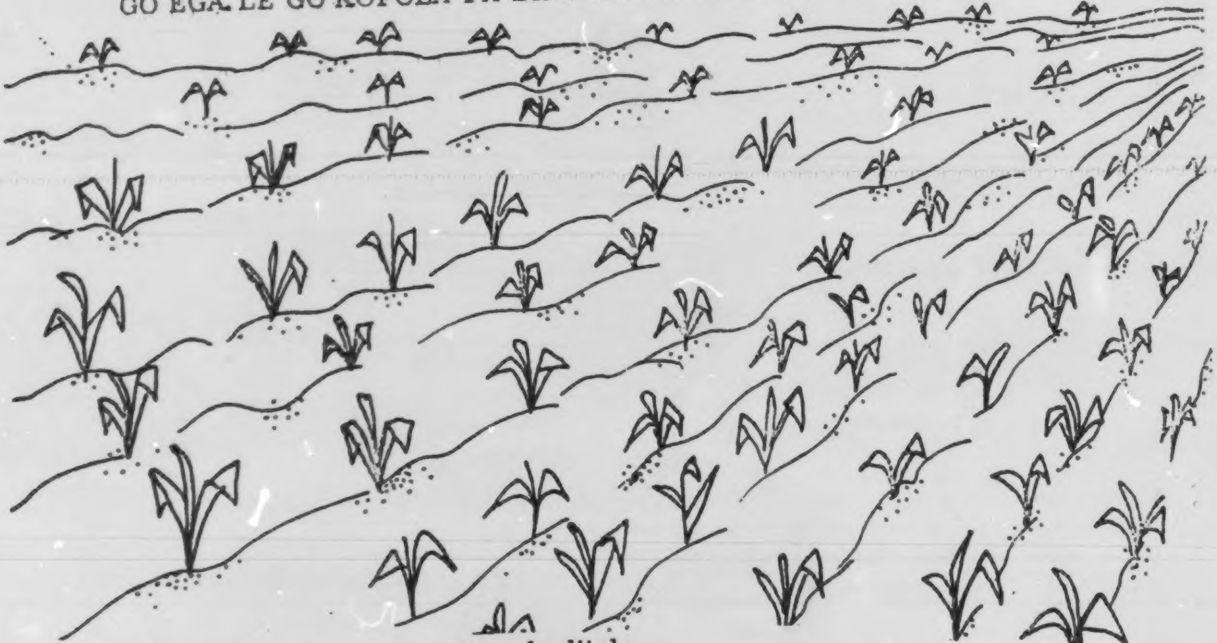
Mhero o kgoreletsa dijwalo go bona letsatsi le phefo ee lekanetseng. Tlhagola gangwe le gape gore dijwalo di gole ka bofefo dietekanetse

HARROWED AND CULTIVATED LAND WHEN CROPS ARE STILL YOUNG.



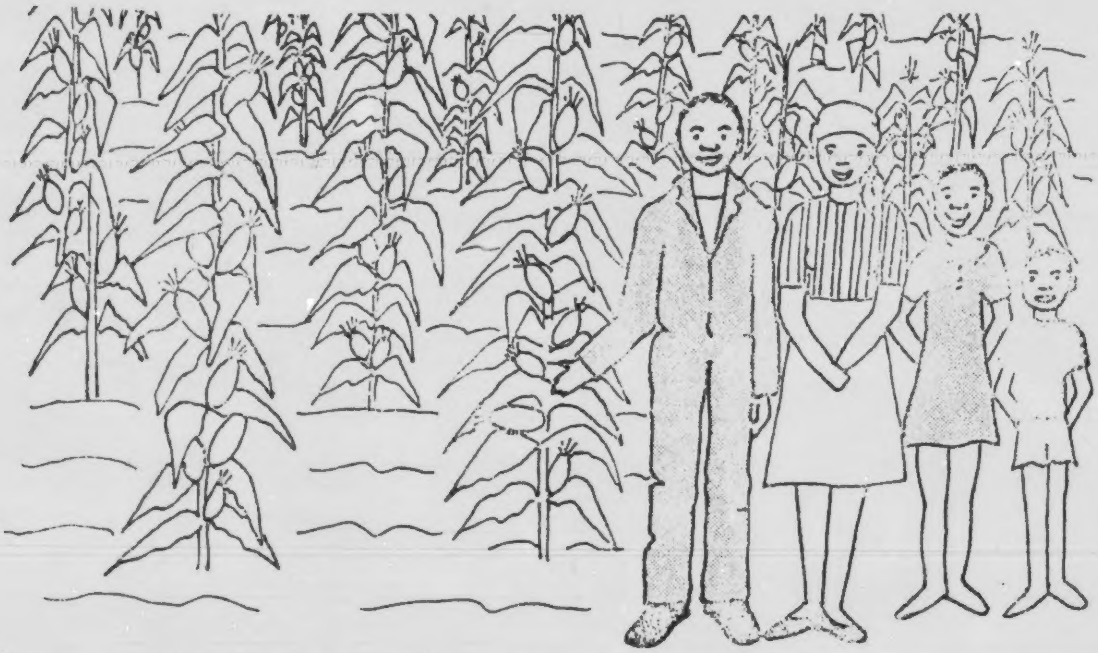
Weed encourage pests and diseases that attack your crops.
Weed regularly and help keep your crops free of pests and diseases.
You must first weed your field when crops are still young.
If weeds become mature, they will produce seeds many more weed will then grow.

GO EGA LE GO KOFOLA FA DIJWALO DI SALE DI POTLANA.



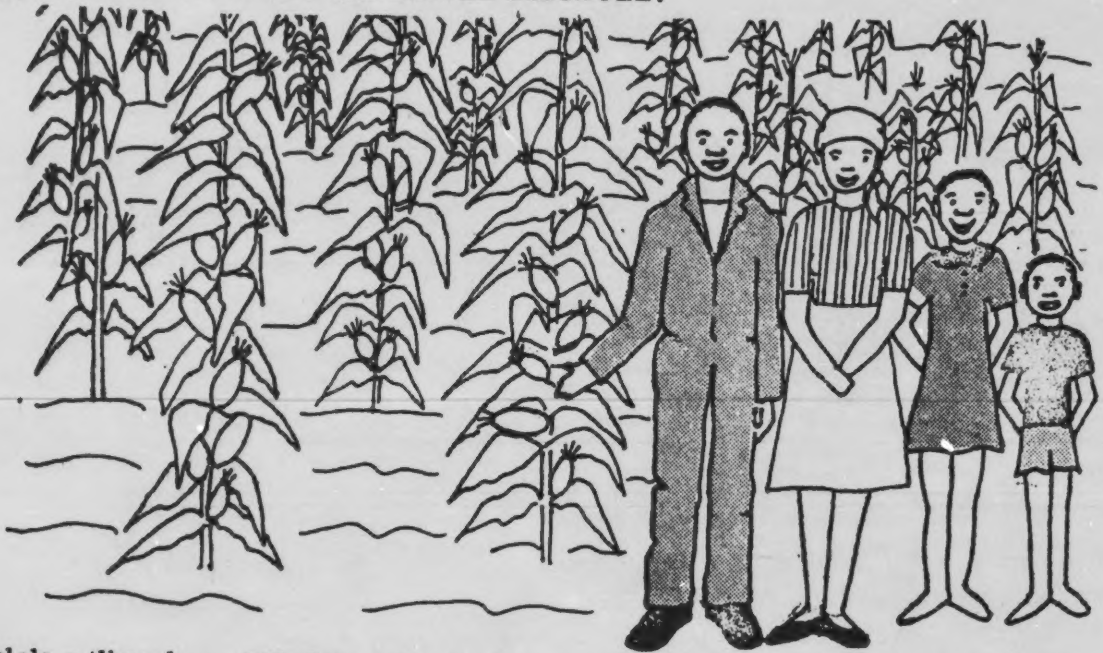
Mhero o oka diji le malwetse go tlhasela dijalo.
Tlhagola gangwe le gape go kgoreletsa tlhaselo ya diji le malwetse mo dijwalong.
Simolola go di tlhagola di sale di potlana/dinana.
Fa mhero o setse o godile, peo ya one e ntsi e gasegela mo mmung ka jalo mhero e ntsifale thata.

WELL WEEDED AND CULTIVATED LAND WITH HEALTHY MATURE CROPS
HAPPY FAMILY.



You must continue to weed throughout the growing season. Otherwise your will not get enough water, food, light or air. You should weed at least two times, weed twice or four times if necessary.

MOLEMI LE BANTLO YA GAGWE BA ITUMELETSE TSHIMO E E TLHAGOTSWENG E KOFOTSWE KA DIJWALO TSE DINTLE DIBUDULE.

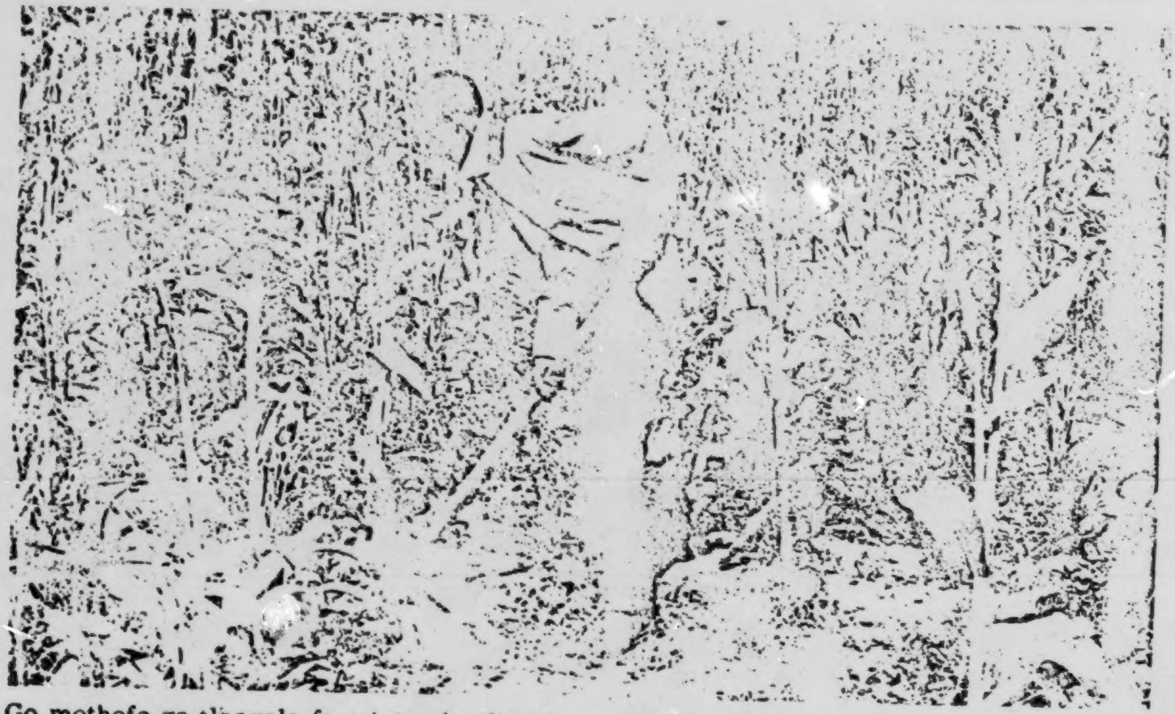


Tswelela o tlhagole go fitlhelela dijalo di butswa. E seng jalo dijalo tsa ga go ga dina go bona dikotla, metse, letsatsi le phefo go gola ka itekanelo. Bogolo tlhagola gabedi kana gane fa o bona go tlhokafala.

FARMER REMOVING REMAINING WEEDS USING HAND HOEING.

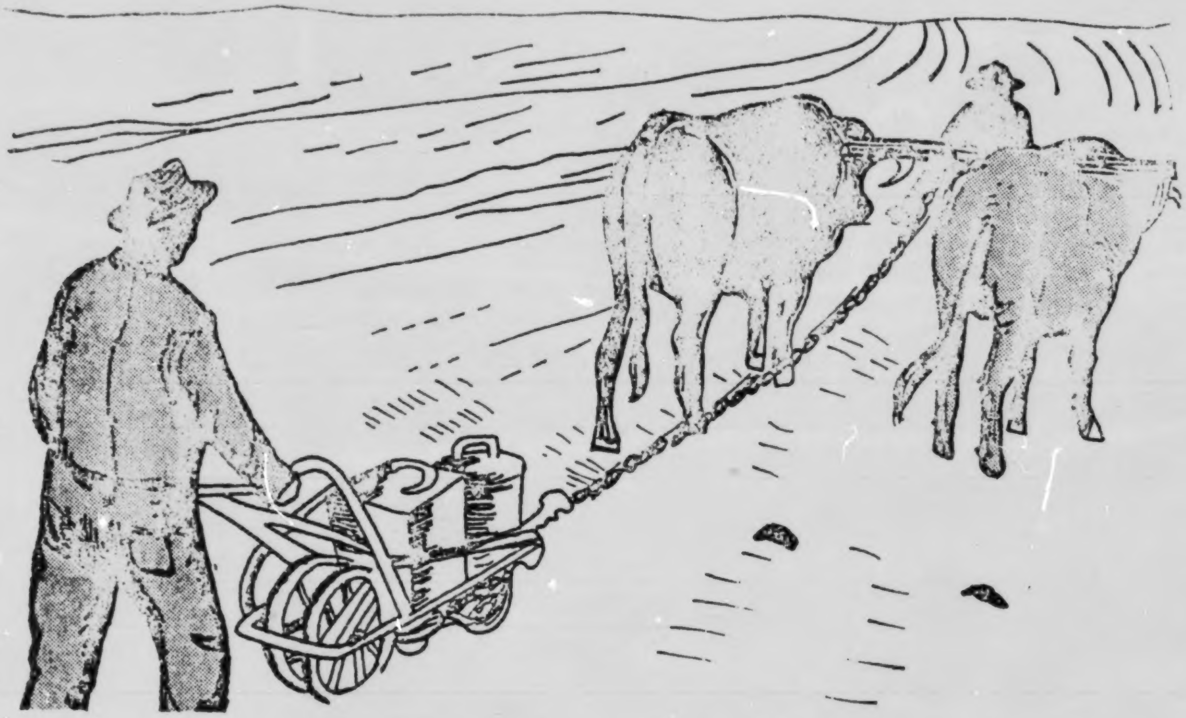
It is easy to weed if you plant crops in rows. You can walk between the rows to hoe out the weeds or you can use a cultivator.

SE SE SUPA MOLEMI A NTSHA O O SALETSENG KA MOGOMA FA GARE GA DIJALO.



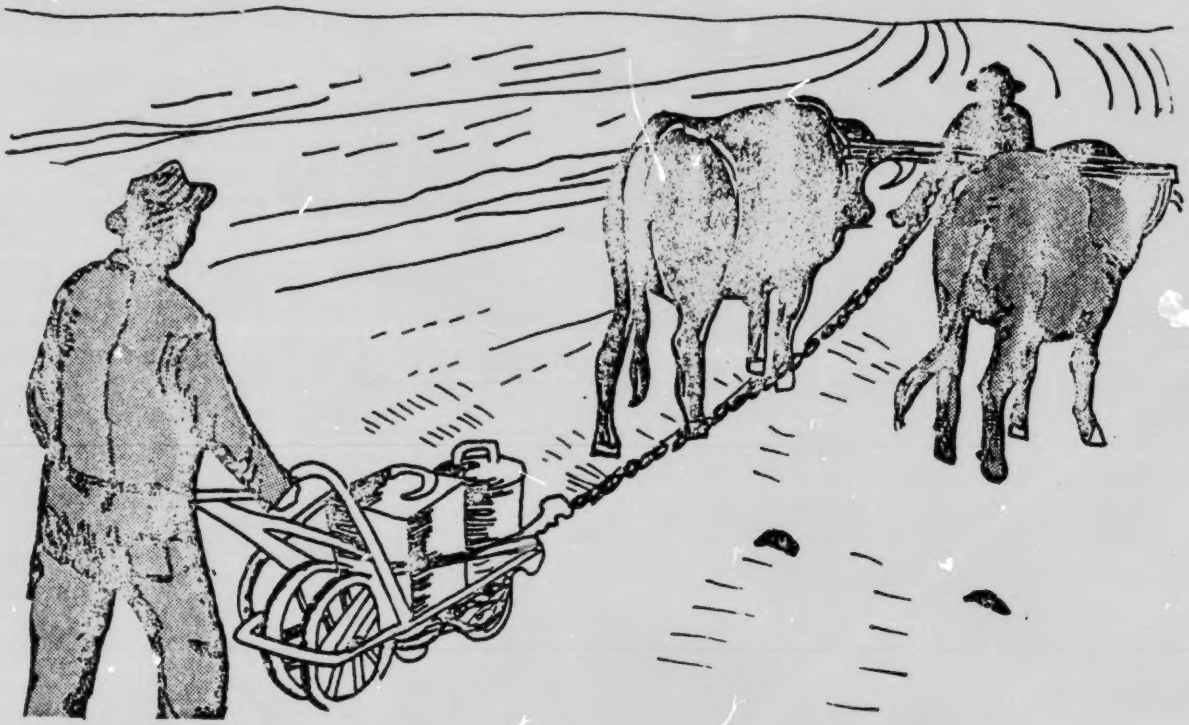
Go mothofo go tlhagola fa o jetse ka ditselana. O ka tsamaya fa gare ga tsone o ntsha mhero ka mogoma kgotsa ka sekofole.

ROW PLANTING PLANTER WITH FERTILIZER ATTACHMENT



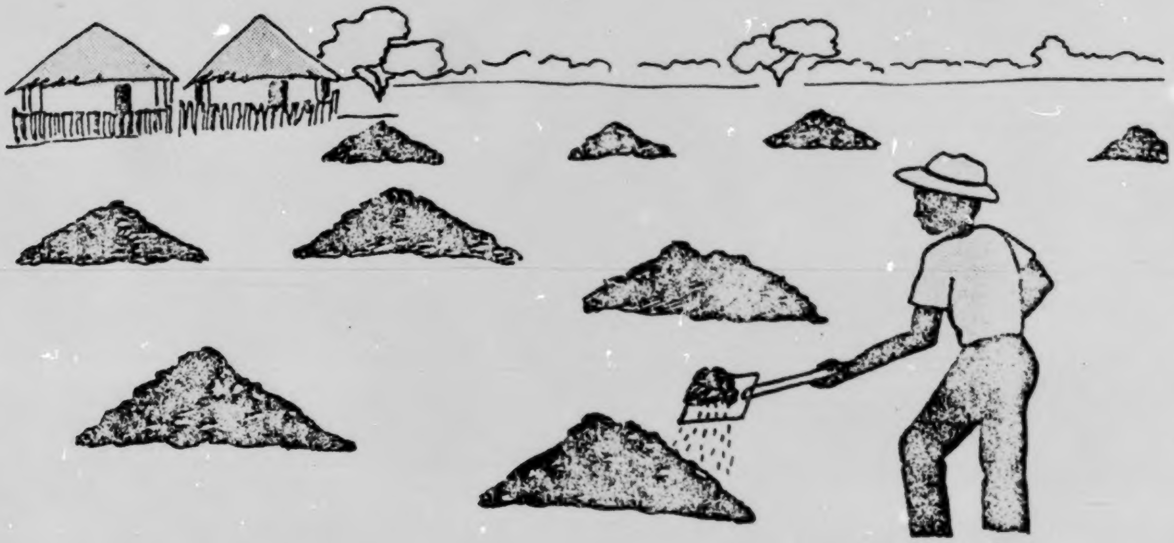
Row planting also gives better crop stand and higher yields

SE SE SUPA GO JALA KA POLANTERE E E NANG LE KGAMELO YA MANYORO



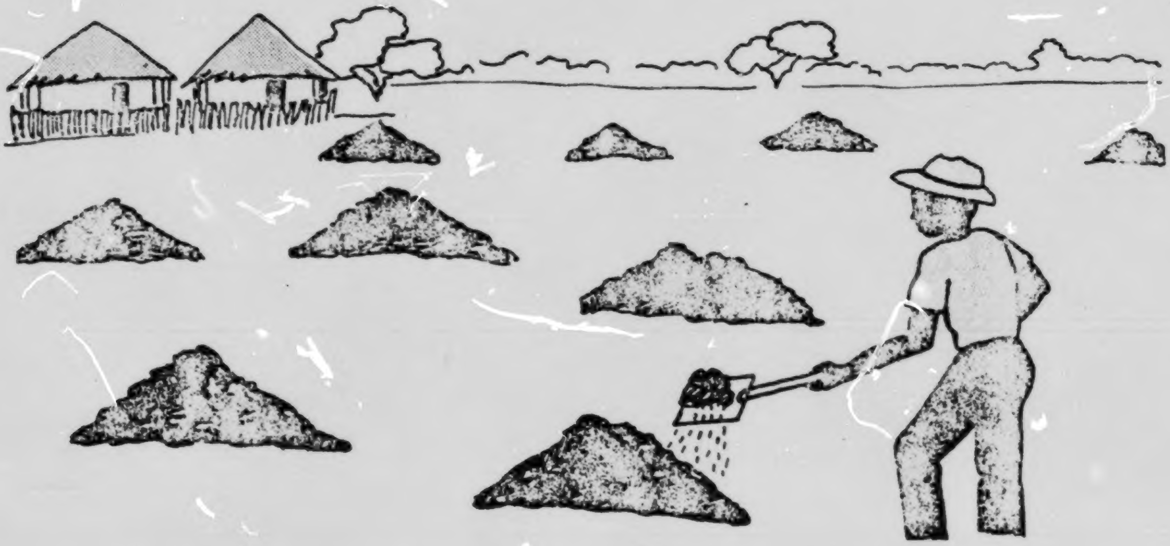
Go lema ka ditselana go busetsa molemi thobo e e botoka.

KRAAL MANURE



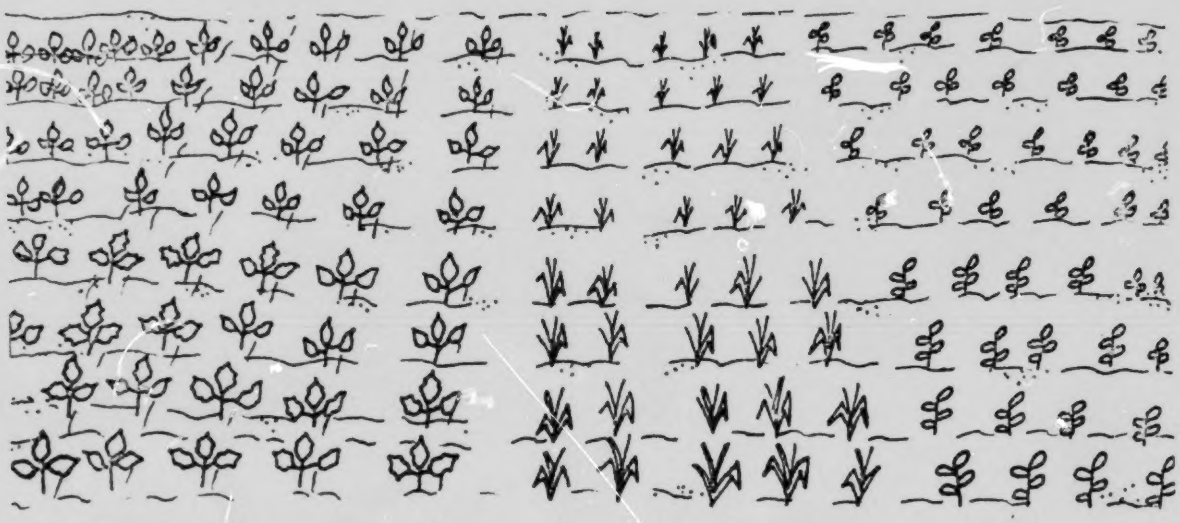
You can give your crops more nutrients by adding kraal manure etc. to your land before ploughing.

Gore o bone thobo e e botoka lema go sale gale ka dipula tsa ntlha fa o bona bokgola bo lekanetse temo.



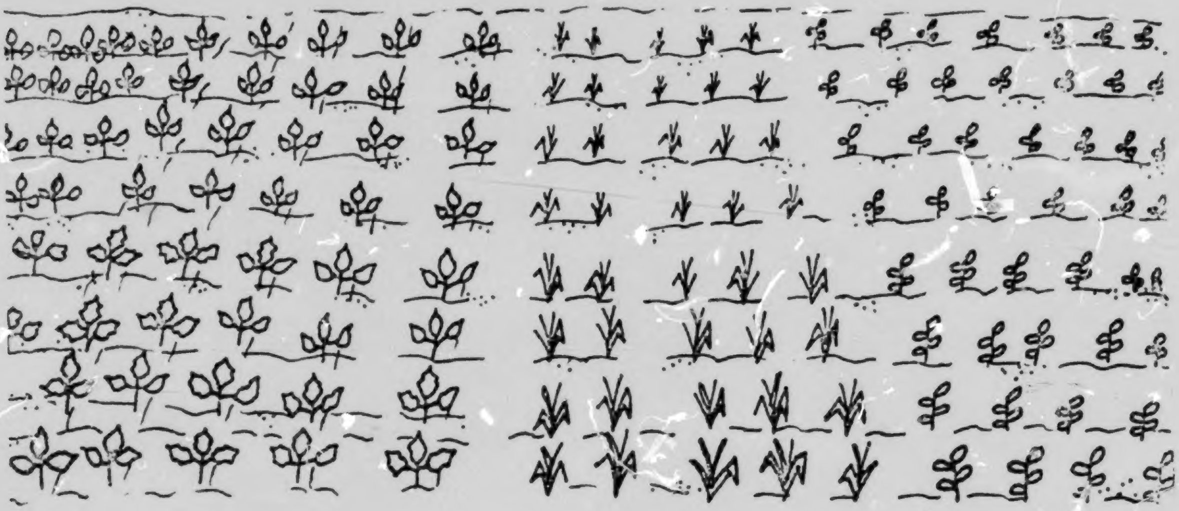
Tshela motshotelo mo tshimong go oketsa dikotla tsa dijalo pele ga o lema.

CROP ROTATION

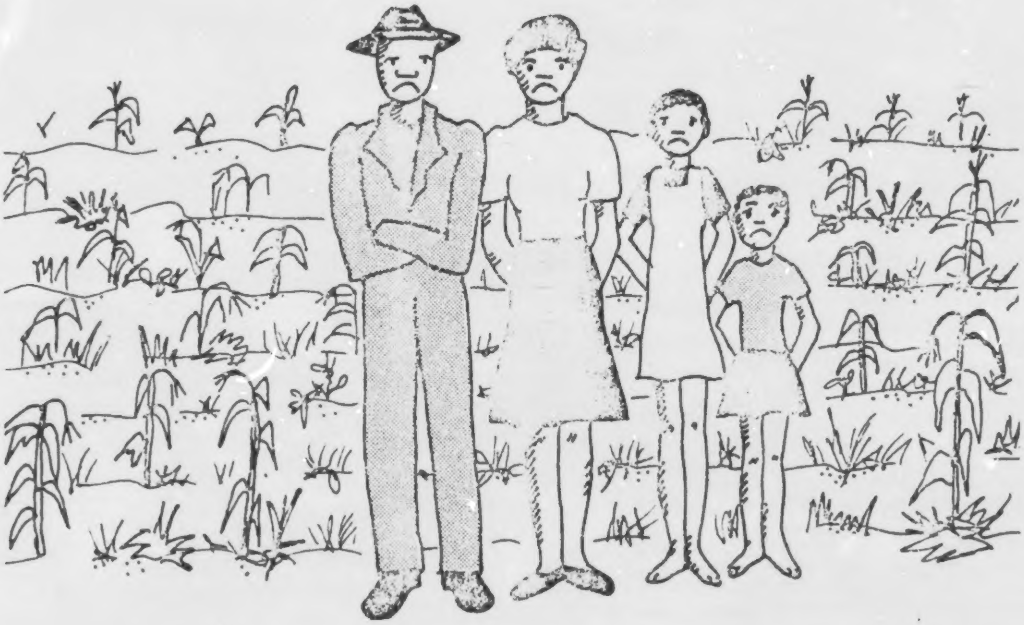


It is easy to encourage parasitic weeds if we plant same crop year after year. Rotate crops to discourage parasitic weeds such as witch weeds.

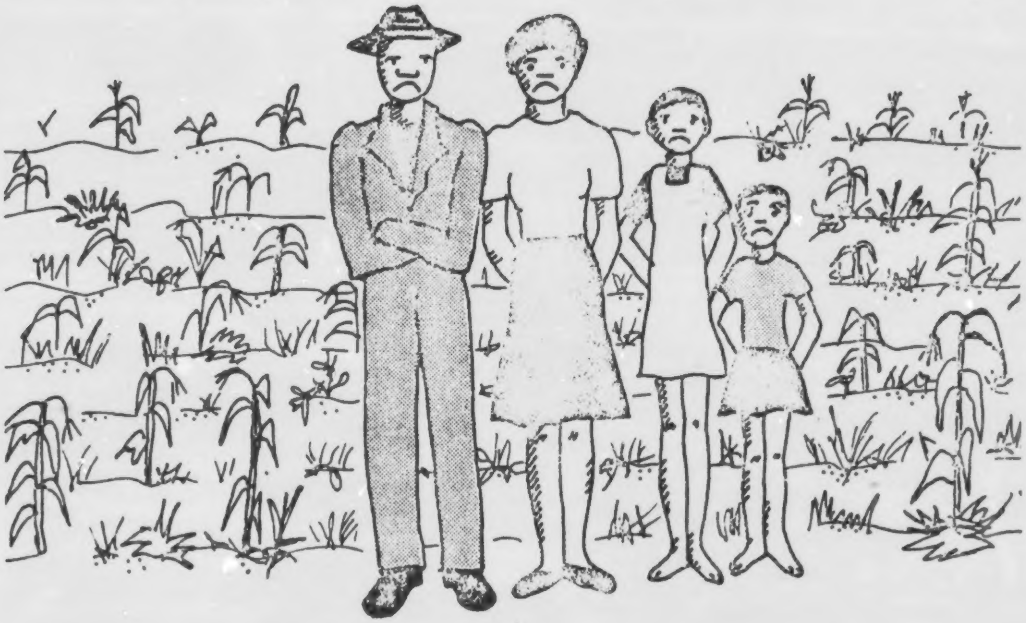
TSHUPO YA KABAKANYO YA DIJALO DI SALE DI POTLANA MO TSHIMONG JAAKA MABELE, SONOBOLOMO LE DINAWA DI SENA GO TLHAGOLWA.



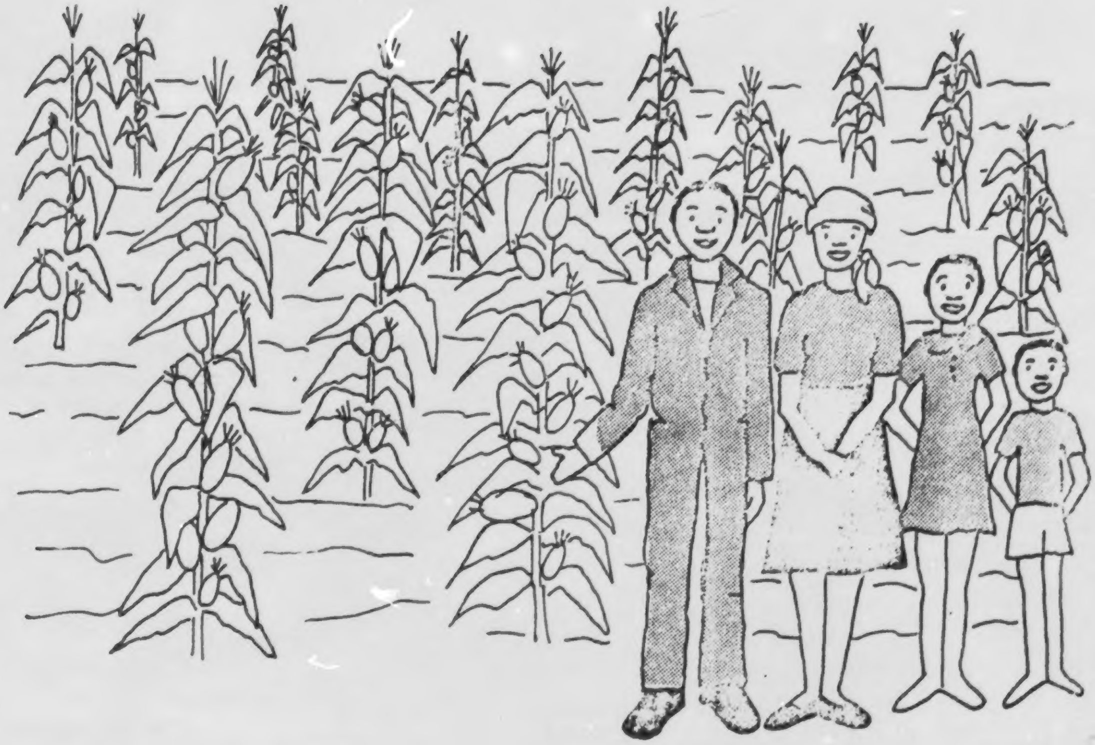
Mhero e e farologanyeng e okiwa ke go jala sejalo se le sengwe ngwaga le ngwaga. Kabakanya dijalo go kgoreletsa mhero, jaaka melelwane.



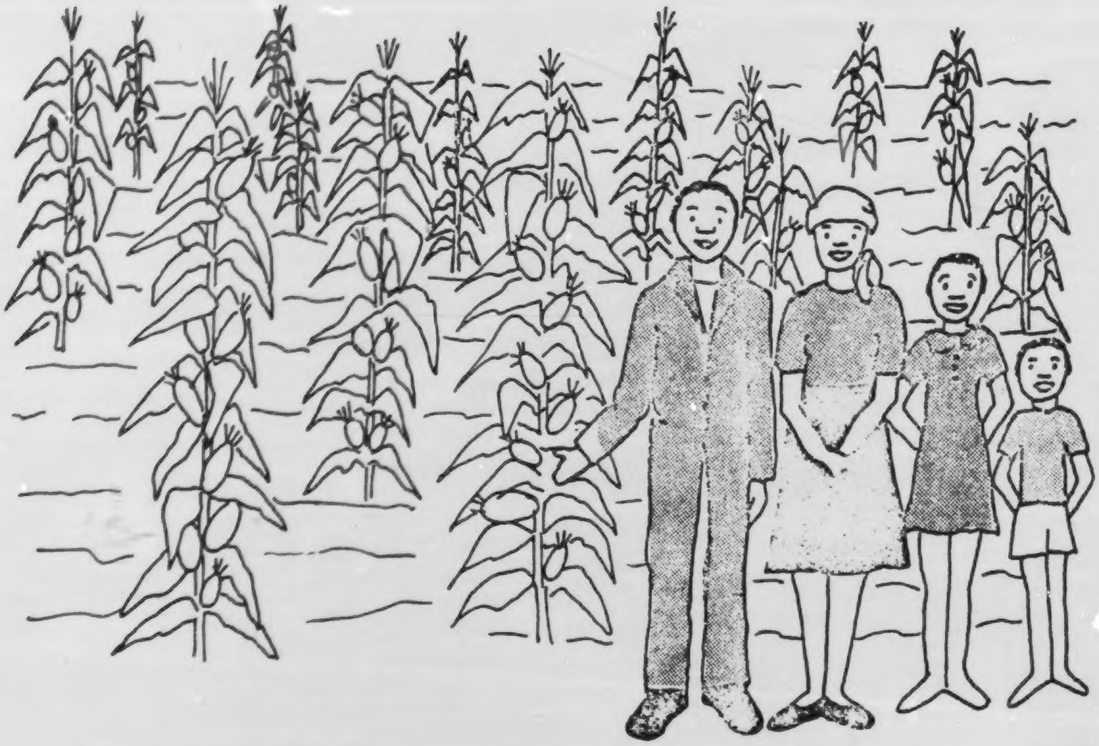
UNHAPPY FAMILY LOOKING AT THEIR POOR CROPS BECAUSE OF WEEDS



BA, GA BA A ITUMELA KA GA BA A TLHAGOLA, MHERO O HUPEDITSE DIJALO, GA BA NA GO BONA SEPE



HAPPY FAMILY LOOKING AT THEIR HEALTHY MATURED CROPS READY FOR HARVEST

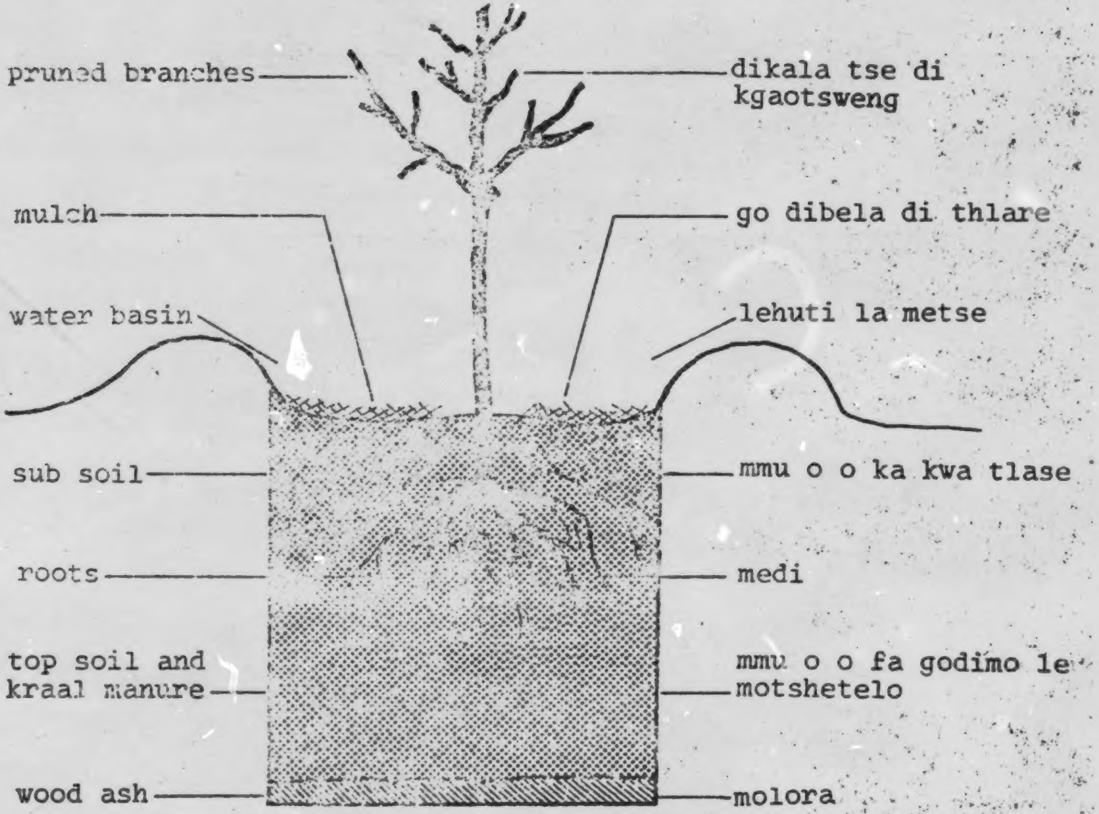


MOLEMI LE BA NTLO YA GAGWE BA ITUMELETSE DIJALO KA BA DI TLHAGOTSE.

4b

GROWING FRUIT TREES

TEMO YA DITLHARE TSA MAUNGO


pruned branches
dikala tse di kgaotsweng
mulch
go dibela di thlare
water basin
lehuti la metse
sub soil
mmu o o ka kwa tlase
roots
medi
top soil and kraal manure
mmu o o fa godimo le motshetelo
wood ash
molora

A newly planted tree.

Setlhare se e leng gone se jalweng

This booklet will help you to grow fruit trees. Fruit is good to eat. It is good for your family to eat. Fruit is a protective food. Fruit trees provide cool shade for you and your family.

As a 4B fruit tree project member you should

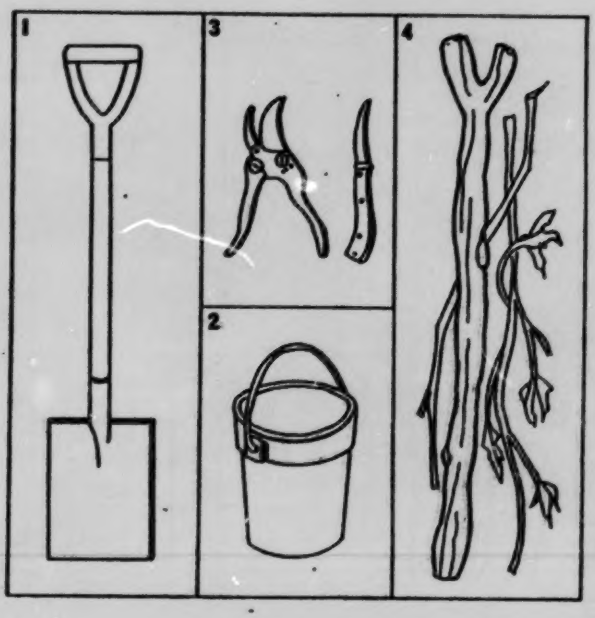
1. read this booklet,
2. plant your fruit tree and care for it,
3. fill in your record sheet,
4. ask your leader to look at your tree and record sheet.

You will need these things.

1. a spade
2. a bucket
3. a sharp knife or pruning shears
4. sticks and tree branches or grass

Your 4B club can work together to plant the members' fruit trees. Share the tools needed to plant your tree with each other. Ask your leader, your parents and your Agricultural Demonstrator to help you in this project.

Your tree will bear fruit in two to three years.



Bukana e e tla go thusa go lema ditlhare tsa maungo. Maungo a siametse go jewa. A siametse bagaeno go a ja. Maungo ke dijo tse di sireletsang. Ditlhare tsa maungo di thusa wena le bagaeno ka moruti o o tsididi.

Fa ole leloko la 4B la temo ya ditlhare tsa maungo o tshwanetse wa

1. bala bokana e,
2. lema setlhare sa gago sa maungo obo o se tlhokomele,
3. Kwala mo pampiring ya gago ya thulaganyo ya tiro,
4. kopa moetapele wa gago go tla go bona setlhare le pampiri ya thulaganyo.

O tla tlhokana le dilo tse.

1. garawe
2. kgamelo
3. thipa e e bogale kgotsa sekere sa ditlhare
4. dithobane le dikala tsa ditlhare kgotsa bojang

4B ya gago e ka dira mmogo go tlhoma ditlhare tsa maloko. Amogana tse di tlhokafalang go tlhoma ditlhare lebankawena. Kopa moetapele wa gago, batsadi le molemise wa gago go go thusa mo sedirweng se.

Setlhare sa gago se tla ungwa mo ngwageng tse pedi kgotsa tse tharo.

PLANT FRUIT TREES IN JULY

The best time to plant fruit trees is in July and early August. The trees are in their rest period. This means the tree is not producing leaves. Some fruit trees do not have leaves during the rest period. Peach, apricot and guava trees do not have leaves at this time. Trees such as orange, lemon and grapefruit have leaves at all times of the year.

PLANT FRUIT TREES BELOW THE WATER COLLECTING AREA

The best place to plant fruit trees is near your home. Here you can care for your tree properly. Trees need room to grow. Plant your tree six paces away from other things, such as your house and other trees.

Find a place where the soil is packed down. The water does not enter the soil in these places.

Build a V-shaped ridge at the lowest point of this area. Each part of the ridge is 20 centimetres or two hand lengths high and 2 metres or three paces long. This is called a water collecting area. It collects water for the tree. Look at the diagram carefully.

TLHOMA DITLHARE TSA MAUNGO KA PHUKWI

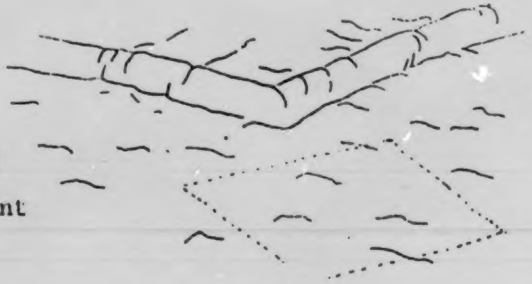
Nako e e siametseng go tlhoma ditlhare tsa maungo ke ka Phukwi le ka tshimologo ya Phatwe. Ditlhare di abo di eme go tlhoga. Mo go raya gore setlhare gase beye matlhare. Ditlhare tse dingwe tsa maungo ga dina matlhare mo pakeng ya di emisitse go tlhoga. Perekisi, apolkose le setlhare sa kwafa ga dina matlhare mo nakong e. Tse di tshwanang le namune, tsuru-namune le namune e botlhoko dina le matlhare paka tsotlhe tsa ngwaga.

TLHOMA DITLHARE TSA GAGO KA FA TSHEKAMONG YA FELO FA GO EMANG METSE

Lefelo le le siametseng go tlhoma setlhare sa gago ke gaufi le le gae laeno. O ka kgona go se tlhokomela sentle. Ditlhare ke tlhoka felo fa go apogileng go gola. Tlhoma setlhare sa gago dikgato dile thataro go tloga mo go tse gaufi, jaaka ntlo le ditlhare tse dingwe.

Batla felo fa mmu o papiegetseng teng. Metse ga a kgone go tsena mo mmung wa mafelo a.

Aga lobota lolo -V- tlase ga lefelo le. Bontlha bongwe le bongwe jwa -V- ke 20 centimetres kgotsa boleele jwa diatla gabedi go gola, le kgato tse pedi kgotsa tse tharo boleele. Lefelo le le bidiwa le le emang metse. Le kokotleletsa setlhare metse. Leba setshwantsho sentle.



Plant the tree just outside the water collecting area. Dig the hole one pace away form the point formed by the two ridges.

Jala setlhare kwantle ga lefelo le go emeng metse. Epa lehuti kgato ele nngwe go tloga fa lefelong le le emang metse.

PREPARING TO PLANT FRUIT TREES

Pull out the weeds that are growing inside the water collecting area. These weeds steal water and food from the soil that your tree needs.

There are two types of soil, top soil and sub soil. Top soil is the top 20 centimetres or two hand lengths deep of soil. Sub soil is the soil under the top soil.

Dig the hole with its length, its width and its depth the same. Each measurement is about 60 centimetres or 5 hand lengths.

Cover the hole with tree branches. This will stop children and animals from falling into the hole.

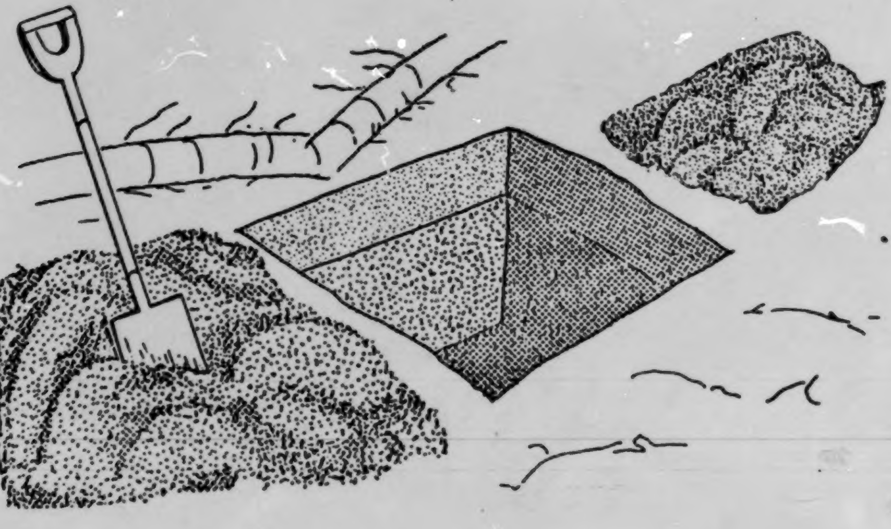
GO BAAKANYETSA GO TLHOMA DITLHARE TSA MAUNGO

Ntsha mefero mo letangwaneng le le emang metse. Mefero e, e utswa metse le dijo tsa setlhare sa gago mo mmung.

Gona le mefuta ele mebedi ya mebu, o o fa godimo le o o kwa tlase. Mmu o o fa godimo ke 20 centimetres kgotsa diatla tsa gago gabedi go ya kwa teng, mme jalo go latele wa kwa tlase.

Epa boleele, boatlhamo le bophara jwa lehuti ka go lekana. Boleele e nne 60 centimetres kgotsa diatla dile tlhano ntlha tsotlhe.

Khurumetsa lehuti ka dikala tsa setlhare. Mo go tlaa kganela bana le diruiwa go wela mo teng.



PREPARING THE TOP SOIL

After you have dug your hole you can prepare the soil. When you dug your hole you made two heaps of soil. One heap of top soil and one heap of sub soil. Add two bucketfuls of well rotted kraal manure to the heap of top soil. Mix together. Add some water to this mixture if it is too dry. Keep the mixture until your tree arrives.

Well rotted kraal manure is manure that crumbles when you pick it up with your fingers.

Leave the heap of sub soil as it is until you plant your tree.

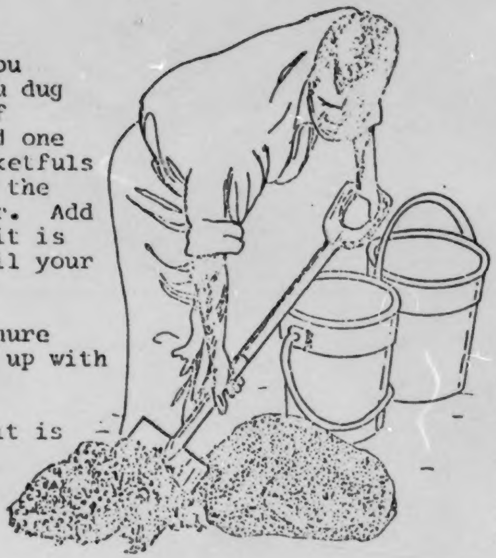
SOAKING FRUIT TREES

When your tree arrives soak it in a bucket of water for 24 hours.

PLANTING FRUIT TREES

After your tree has soaked in water for 24 hours hours, this is how to plant your tree.

1. Remove the protective covering from the hole.
2. Put one bucketful of wood ash in the bottom of the hole.
3. Cover the wood ash with one bucketful of top soil.
4. Remove the tree from the bucket of water. Keep the water in the bucket; it will be used.



PAAKANYO YA MMU WA FA GODIMO

Fa o sena go epa lehuti o ka baakanya mmu. Erile o epa lehuti la gago wa dira mekowa e mebedi ya mmu. Mokowa o mongwe e le wa mmu wa fa godimo o mongwe wa kwa tlase. Tsenya kgamelo tse pedi tsa motshotelo o o bodileng sentle mo mmung wa fa godimo mme o tlhakanye mmogo. Fa go omeletse thata nyaya mmu o o tlhakantseng o ka metse. Morago ga moo leta go fitlhela setlhare sa gago setla.

Motshotelo o o bodileng sentle ke o o hohoregang fa o o phitsa ka menwana ya gago.

Tlogela mokowa wa mmu wa kwa tlase jalo go fitlhelela o sena go tlhoma setlhare sa gago.

KOLOBETSO YA DITLHARE TSA MAUNGO

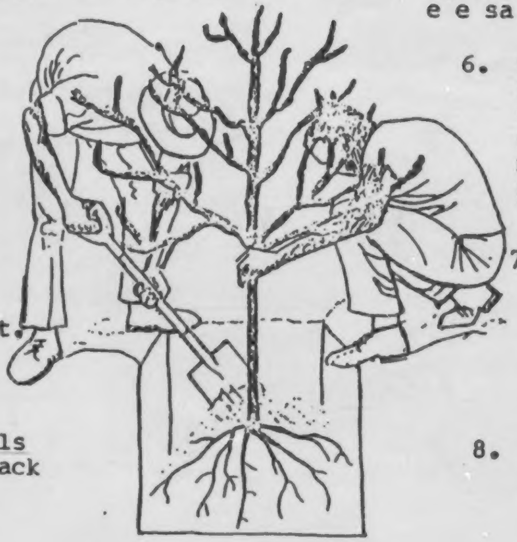
Fa setlhare sa gago se goroga se tlhome mo metseng sebaka sa dioura dile 24.

TLHOMO YA DITLHARE TSA MAUNGO

Fa setlhare sa gago se sena go ema mo metseng sebaka sa dioura dile 24 o tshwanetse go setlhoma jaana.

1. Ntsha dikala tse di khurumetseng lehuti.
2. Tshela kgamelo e tletse molora wa dikgong kwa tlase ga lehuti.
3. Jalo, tshela kgamelo e le mngwe ya mmu wa fa godimo ga molora o.
4. Ntsha setlhare mo kgamelong ya metse, se a tsholole, a tlaa dirisiwa.

5. Cut off the broken or damaged roots. Use a sharp knife or a pair of pruning shears. Keep the roots that are not damaged or broken.



6. Hold the tree in the centre of the hole so that the roots are below ground level. It helps to have another person hold your tree when you plant it.

7. Add four or five shovelfuls of the mixed top soil and manure to the tree roots. Pack this soil down lightly with your foot.

8. Add three or four more shovelfuls of this mixture to the hole. Pack down lightly with your foot.

9. Pour one bucket of water slowly into the hole and let it soak into the soil.

10. Add the remaining soil until your tree is planted to the proper depth.

Wood ash is added to the tree roots to protect the tree from the termites and white ants. If the white ants live in the soil around the tree the tree may die.

5. Kgaola medi e e robegileng kana e e senyegileng. Dirisa thipa e e bogale kgotsa sekere sa ditlhare. Tlogela medi e e sa robegang kgotsa e e sa senyegang.

6. Tshegetsa setlhare go lebagana le bogare jwa lehuti mme medi e nne tlase fa le bogodimo jwa lefatshe. Go a tlhokafala gore o nne le mothusi fa o tlhoma setlhare go go tshegeletsa.

7. Tsenya digarawe dile nne kgotsa dile tlhano tsa mmu wa fa godimo o o tlhakaneng le motshotelo mo tikologong ya medi ya setlhare. Papiela mmu o ka lonao lwa gago go le go nnye.

8. Tsenya gape digarawe dile tharo kgotsa di le nne tsa mmu o o nang le motshotelo mme o gatelele gape ka lonao.

9. Tshela kgamelo e le nngwe ya metse mo mmung mme o a lese go nwela mo teng ka bonya.

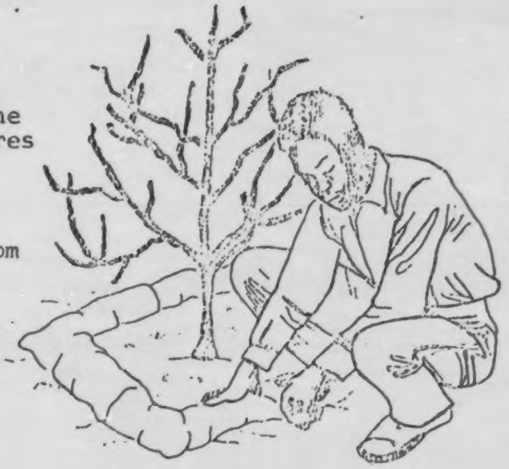
10. Katela mmu o o setseng go fitlhelela setlhare sa gago se le boteng jo bo batlegang.

Molora wa dikgong o tsenyediwa go sireletsa medi ya setlhare mo masitlaokeng kgotsa marena le motlhwa. Fa motlhwa o le teng mo mmung mo tikologong ya setlhare se ka nna saa swa.

MAKING THE WATER BASIN

Use the sub soil to make a water basin around the tree. Build a ridge around the outer edge of the hole. This ridge is 20 centimetres or two hands high.

This ridge prevents the water from flowing away from the tree. The water will soak into the soil around the roots.



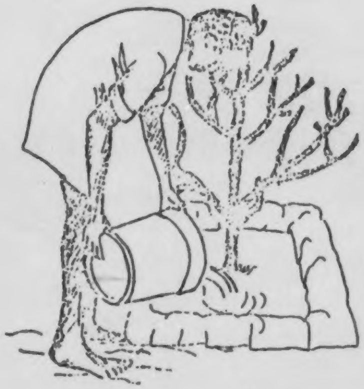
The water basin holds the water you add to the tree at planting time and in the dry season.

WATERING FRUIT TREES

Add two bucketfuls of water to the water basin after you have planted the tree. Pour the water slowly into the basin.

Water the tree in the early morning or late afternoon. At these times of the day the water will soak into the soil and not be dried up by the sun. The water will soak into the soil better if the soil is broken up into small pieces.

Add three bucketfuls of water to the water basin every three to four days until the tree is three months old.



GO DIRA LETANGWANA LA METSE

Dirisa mmu o o tswang kwa tlase ga lehuti go dira letangwana la metse go potologa setlhare. Aga thotobolo ka fa ntle ga lesi la mosima. Thotobolo e e ka nna 20 centimetres kgotsa diatla dile pedi godimo.

Thotobolo e kganela metse gore a seka a tswa mo setlharing. Metse a tlaa nwela mo mmung mo tikologong ya medi.

Letangwana la metse le tshegetsa metse ao fa o nosetsa nako ya o tlhoma setlhare le ka nako ya komelelo.

NOSETSO YA DITLHARE TSA MAUNGO

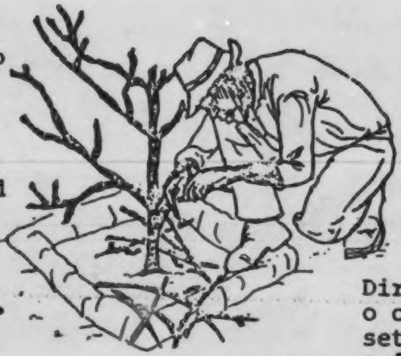
Tshela dikgamelo dile pedi tsa metse mo lehuting la metse morago ga o sena go tlhoma setlhare. Tshela metse ka bonya mo lehuting.

Nosetsa setlhare mo mosong kgotsa mo maitseboeng. Mo nakong tse, metse a tla tsena sentle mo mmung asa phaphaladiwe ke letsatsi. Metse a tlaa tsena sentle mo mmung fa o tlhabolotswe kgotsa o tsositswe.

Tshela dikgamelo dile tharo tsa metse di tletse mo lehuting morago ga malatsi a mararo kgotsa a mane go fitlhelela setlhare se nna kgwedi tse tharo.

PRUNING FRUIT TREES

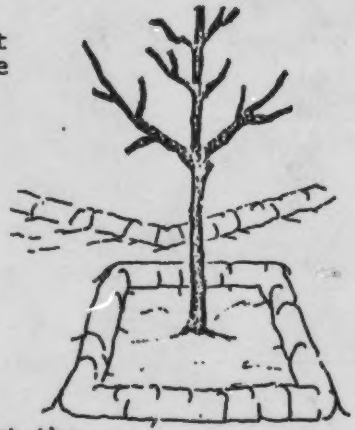
Pruning a tree means cutting away the extra branches. If your tree has too many branches or broken and damaged branches they are cut off. Use a sharp knife or a pair of pruning shears.



If your tree is taller than 60 centimetres or 5 hand lengths it should be cut to measure 60 centimetres tall.

Use a sharp knife to make a slanting cut to remove the top part of the tree. The slanting cut heals faster. Push the knife away from you as you cut.

Leave four to six branches that will grow to give the tree its shape. Cut all other branches off the tree. The top four or six branches must grow from all sides of the tree.



This is all the pruning your tree needs until July.

BUILDING SHELTER FOR FRUIT TREES

You have to build a shelter to protect the tree from the sun and winter weather.

PHAGOLO YA DITLHARE TSA MAUNGO

Go fagola setlhare go raya go kgaola dikala tse di sa tlhokafaleng. Fa setlhare sa gago se na le dikala tse dintsi kgotsa di robegile di senyegile dia kgaolwa. Dirisa thipa e e bogale kgotsa sekere sa ditlhare.

Fa setlhare sa gago se feta disentimetl dile 60 boleele kgotsa diatla di tlhomagane ga tlhano, se tshwanetse sa kgaolwa go nna 60 centimetres.

Dirisa thipa e e bogale go dira mosego o o sekameng go kgaola bogodimo jwa setlhare sa gago. Mosego o o sekameng o fola ka pela. Segedisa thipa ntlheng e o saemang teng.

Tlogela dikala dile nne kgotsa dile thataro tse di tlaa golang go bopa setlhare. Kgaola tse dingwe tsotlhe dikala. Dikala tse di salang di tshwanetse tsa lekana tikologo ya setlhare.

Se ke phagolo e e tlhokafalang mo setlharing sa gago go fitlha kgwedi ya Phukwi.

KAGO YA TSHIRELETSO YA DITLHARE

O tshwanetse wa aga se se ka sireletsang setlhare sa gago mo letsatsing le mariga.

To build the shelter you need

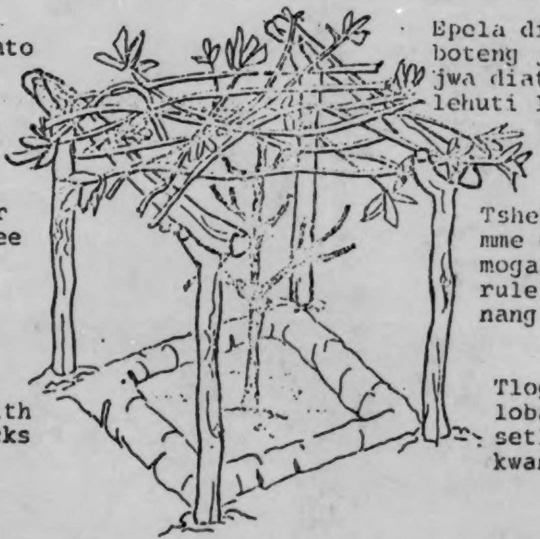
8 sticks one metre or one pace long with one Y-shaped end,

4 straight sticks one metre or one pace long,

long grass or a few leafy branches.

making the shelter

Dig the Y-shaped sticks 15 centimetres or two hands deep into the ground on the outside of the water basin,



Leave the shelter on the tree for one year. After one year the tree will be strong enough to live without the shelter.

Tie the staight sticks across the top of the Y-shaped sticks with string or grass, cover these sticks with the grass or branches.

PROTECTING FRUIT TREES FROM ANIMALS

Animals, especially goats, like to eat young trees. Unprotected fruit trees will be eaten.

Go aga sesirsletsi o tlhokana le

dithobane dile 8 tse di ka nang kgato e le nngwe me dile maphata/ngakale ntlha e nngwe,

dile nne tse di tlhamaletseng tsa boleele jwa kgato/jarata,

bojang jo boleele kgotsa dikala tse di nang le matlhare sentle.

go dira sesireletsi

Epela dithobane tse di sephata (Y-shaped) boteng jwa 15 centimetres kgotsa boteng jwa diatla dile pedi mo mmung go dikologa lehuti la metse.

Tshekaganya dithobane tse di tlhamaletse mme o di funele mo go tse di ngakale ka mogala kgotsa ka tlhaga, jalo o bo o rulela ka bojang kgotsa dikala tse di nang le matlhare.

Tlogela sesireletsi se mo setlharing lobaka lwa ngwaga. Morago ga ngwaga setlhare se tlaa kgona go tshela sentle kwantle ga sesireletsi se.

GO SIRELETSA SETLHARE SA MAUNGO MO DIRUIWENG

Diruiwa, bogolo thata jang dipodi, di rata go ja ditlhatshana. Ka gone moo ditlhatshana tsa maungo tse di sa sireledlwang di ka nna jewa.

Build a thick bush fence around your tree on the outside of the water basin. The fence should be strong and have an opening so you can care for your tree.

CARING FOR FRUIT TREES

You have finished the most difficult part of your fruit tree project. You will need to care for your tree as it grows.

Watering

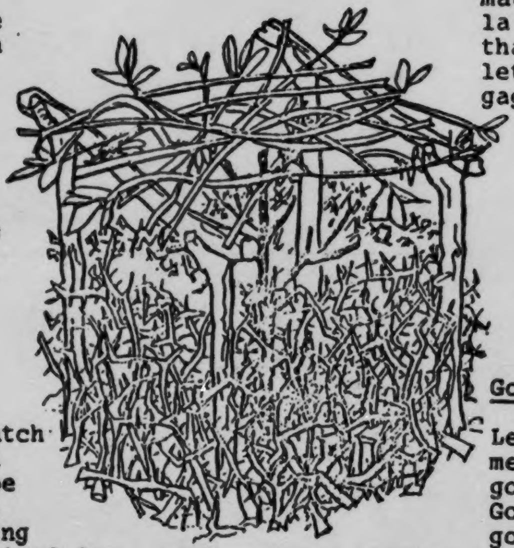
The water collecting area will catch the rain and store it in the soil for the tree roots. There will be times you should water your tree. Add water to the water basin during the dry season. If it has not rained for a week add 3 bucketfuls of water to the water basin.

Weeding

Pull out the weeds you see growing in the water collecting area and in the water basin. Do this when ever you see the weeds.

Insects

Termites cause damage to your tree. By adding wood ash or Deildren to the soil in the water basin you destroy these termites. Wood ash is forked into the soil of the water basin. Deildren is mixed with water and added to the soil in the water basin. Ask your leader for help if there are many termites around your tree.



Agelela setlhare sa gago ka legora lwa matlhaku lo lo kima kafa ntle ga lehuti la metse. Legora lo tshwanetse go nna thata lwa ba lwa nna le kgorwana gago letla go tsena fa o lekola setlhare sa gago.

TLHOKOMELO YA SETLHARE SA MAUNGO

O feditse mohama o o thata wa sidirwa sa gago sa setlhare sa maungo. Mme o tla tshwanelwa ke go setlhokomela fa se gola.

Go nosetsa

Lefelo la go nosetsa le tlaa tshwara metse a pule mme le a bolbke mo mmung go tlaa dirisiwa ke medi ya setlhare. Go tlaa nna le nako e o tlaa tshwanelang go nosetsa setlhare sa ago. Tshelo metse mo lehuting ka paka tsa komelelo. Fa go sena pule mo lobakeng lwa beke, tshela dikgamel tse tharo di tletse metse mo lehuting.

Go tlhagola

Tlhagola mefero eo tlaa e bonang e tlhoga mo letangwaneng le mo lehuting la setlhare. Dira jalo nako tsotlhe fa o bona mefero.

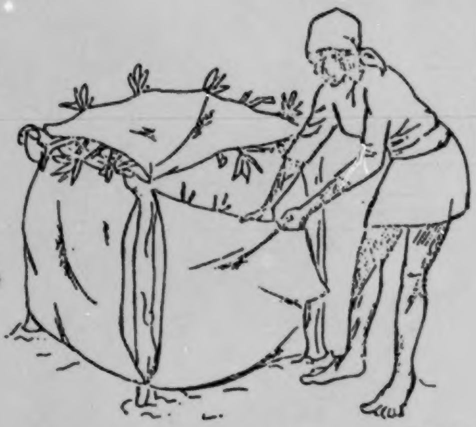
Diji

Diji di dira tshenyo mo setlharing sa gago. Ka go tsenya molora wa dikgong kgosta Deildren mo lehuting la setlhare o bo o tlhakanya le mmu, o kgona go bolaya masitlaoka. Deildren e tshwanetse ya huduelwa mo metse pele ga e tshelwa mo mmung. Kopa thuso mo moetapeleng wa gago fa masitlaoka ale mantsi mo tikologong wa setlhare sa gago.

Other insects like caterpillars; corn crickets and worms might attack your tree. Look for these insects every day and pick them off with your fingers. If there are too many insects ask your leader for help.

Frost

There is a chance of frost damaging your tree. The southern part of Botswana is most affected. Frost causes damage when the tree is budding or blooming. If frost has damaged a tree it will not produce fruit. When you have frost in your area cover the tree with hessian bags. Hessian bags protect the tree from frost.



Pruning

When you planted your tree you pruned it. You must prune the tree every July. As the tree grows pick off the unwanted shoots while small and green and cut off broken or damaged branches.

Pruning is done for several reasons.

To shape the tree.

To remove old and dead wood.

To make the tree stronger.

To get better fruit.

To make picking the fruit easier.

Diji tse dingwe jaaka diboko, le ditotojane di ka nna tsa ja setlhare sa gago. Leba diji tse malatsi otlhe mme ere go di bona o di tshware ka menwana ya gago o di bolaye. Fa dile dintsi kopa moetapelo wa gago go thusa.

Serame

Gone le gore serame se ka senya setlhare sa gago. Bogolo thata kwa ntlheng ya borwa jwa Botswana. Serame se dira tshenyo e kgolo fa setlhare se simolola go tlhoga kgotsa fa sethunya. Fa serame se setlhare, ga sena go nna le maungo. Fa gona le serame mo kgaolong ya gaeno khurumetse setlhare sa gago ka dikgetse. Dikgetse tse, di tlaa sireletsa setlhare sa gago mo serameng.

Phagolo

Erile fa o tlhoma setlhare sa gago o ile wa se fagola. O tshwnetse wa se fagola ngwaga tsotlhe ka Phukwi. Fa setlhare se ntse se gola kgaola dikala tse di sa tlhokafaleng di sale di tala o bo o kgaole tse di robegileng kgotsa tse di senyegileng.

Phagolo e direlwa mabaka ale mantsi.

Go fa setlhare tebego e ntle.

Go ntsha dikgong tse di kgologolo le tse di suleng.

Go se thatfatsa.

Go bona maungo a a botoka.

Go tlhofofatsa paplo ya maungo.

Fruit

Peach, pear, apricot and guava trees take two to three years to bear fruit. Citrus trees like orange, lemon and grapefruit trees bear fruit in one to two years.

The results of the care you give your tree are seen in the quality of fruit it produces.

The care of your tree includes the following:

- choosing the proper place to plant the tree,
- planting the tree correctly,
- pulling weeds from the water collecting area,
- pruning the tree every July,
- protecting the tree from the sun, insects, animals and frost,
- rebuilding ridges around the water collecting area and the water basin,
- rebuilding the bush fence,
- having your leader visit your tree every year,
- filling in your record sheet after each step,
- exhibiting your record sheet or fruit at the local Agricultural Shows.

Maungo

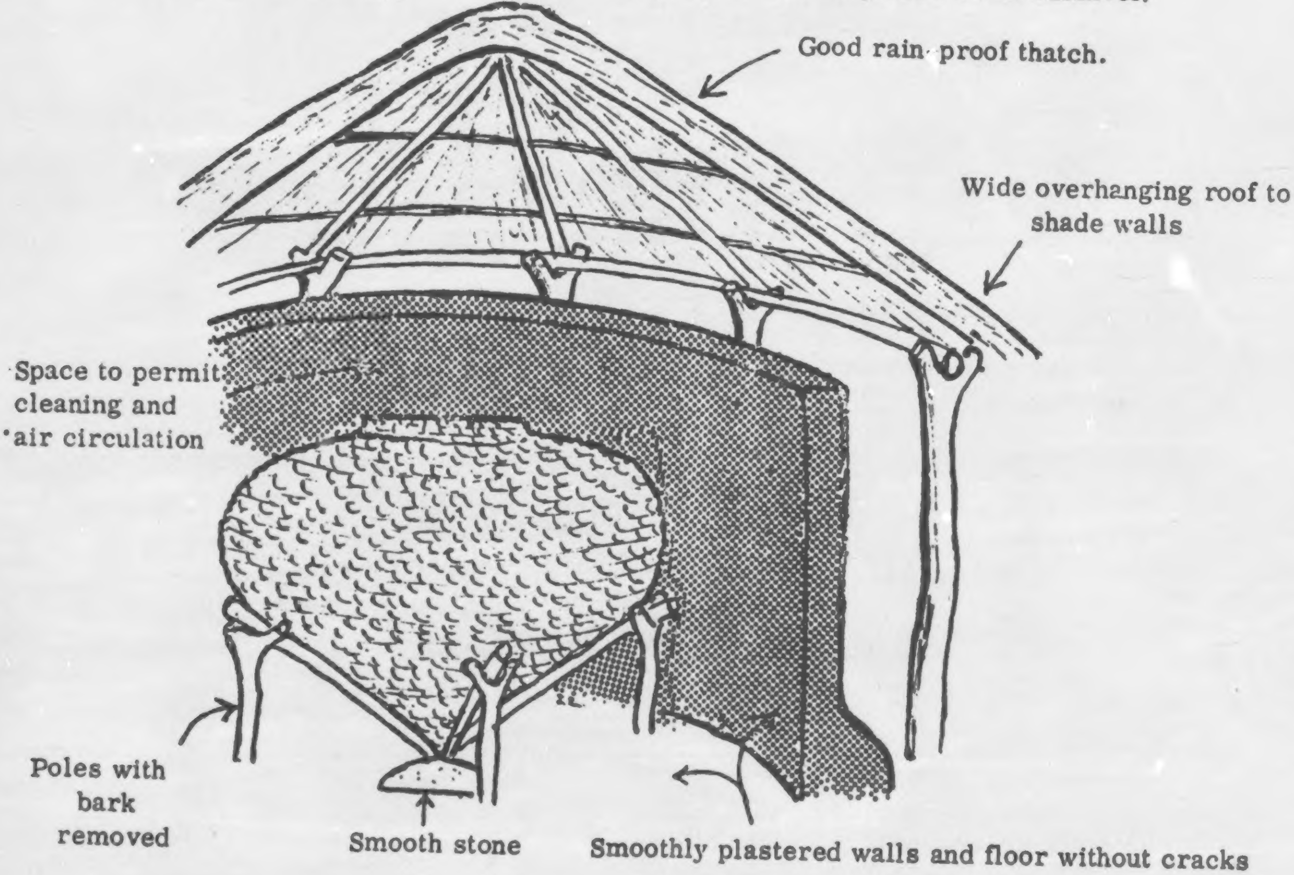
Ditlhare tsa perekisi, pere, apolekose le kwafa di tsaya dingwaga dile pedi goya go tse tharo go nna le maungo. Losika lwa dinamune jaaka ditsuru-namune le dinamune tse dibotlhoko, tsone di tsaya dingwaga tse pedi.

Poelo ya tlhokomelo eo e direlang setlhare sa gago e kgonwa go bonwa mo boitekanelong jwa maungo.

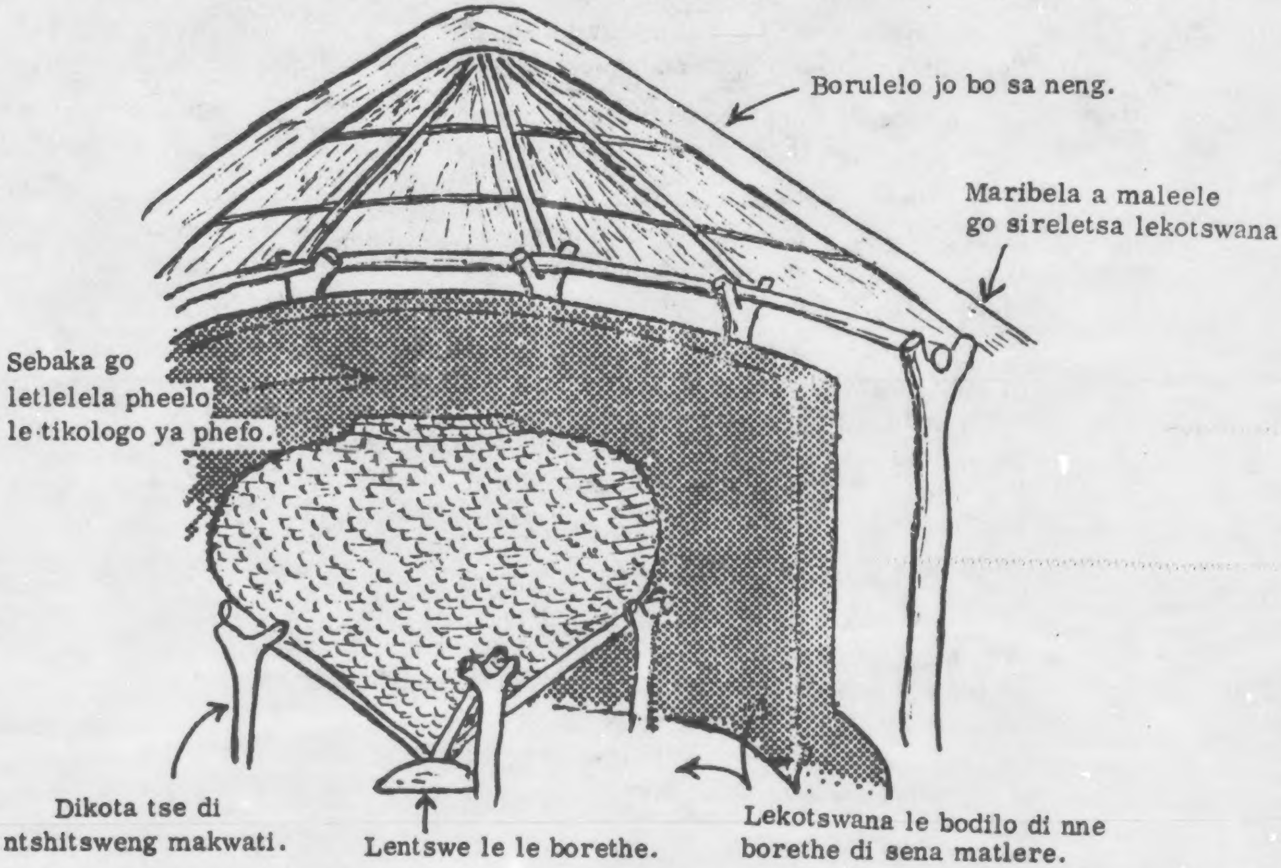
Tlhokomelo ya setlhare sa gago e akaretsa tse di latelang:

- tlhopha felo fa go siameng go tlhoma setlhare sa gago,
- go tlhoma setlhare sentle,
- go ntsha mefero mo letangwaneng le lehuti,
- Phagolo ya setlhare ka Phukwi ngaga le ngwaga,
- tshireletso ya setlhare mo letsatsing, diji, diruiwa le serame,
- ga aga lokotswana lwa letangwana le la lehuti la setlhare,
- go tlhatlhaganyetsa legore le le sireletsang nako yotlhe,
- ka go tlatsa pampiri ya gago e e supang tiro nako tsotlhe fa o sena go fetsa se a se dirang,
- ka go laletsa moetapele go tla go bona setlhare sa gago ngwaga le ngwaga,
- go supa pampiri ya gago ya tiro kgotsa maungo kwa ditshupong tsa Temo Thuo tsa kgaolo ya gaeno.

This diagram shows you how a basket of grain should be placed in a roundavel:


Good rain proof thatch.
Wide overhanging roof to shade walls
Space to permit cleaning and air circulation
Poles with bark removed
Smooth stone
Smoothly plastered walls and floor without cracks

Setshwantsho se se go supetsa gore sesigo sa mabele se ka bewa jang mo ntlung.


Borulelo jo bo sa neng.
Maribela a maleele go sireletsa lekotswana
Sebaka go letlelela pheelo le tikologo ya phefo.
Dikota tse di ntshitsweng makwati.
Lentswe le le borethe.
Lekotswana le bodilo di nne borethe di sena matlere.

Introduction

A well made grass or reed grain storage basket can be used for 10 or even 20 years provided that it is looked after properly.

HOW TO LOOK AFTER YOUR BASKET

The basket should always be kept in a house and never left outdoors.

The house used for grain storage should be kept in good condition with rainproof thatch and smoothly plastered walls and floor.

The basket should be so placed in the house that it is possible to sweep and clean the walls and floor around it.

A proper cradle for the basket must be built in the house. Choose strong poles, preferably of Monato or Molalakgaka (wild syringa: Burkea african) because this wood is not liked by white ants. Strip off the bark and select a smooth stone for the central support.

The basket should always be kept in good repair; mend any holes or spilts carefully as they will weaken the basket and it may then burst and spill the grain.

Do not store old bags, skins and rubbish in the grain store as these things can harbour insects that will then attack grain and rats which will damage the basket.

HOW TO KEEP GRAIN IN A BASKET

First make sure the basket and the house are well cleaned. Brush out the basket and check that it has no holes in it. Next sprinkle some insecticidal dust inside the basket and brush this into the walls to kill insects hiding there.

Ensure that the grain to be placed in the basket is properly dried and has been winnowed or sieved.

Protect the grain from insect damage by admixing Kopthion or pyrethrum dust (1 packet to each 90 kg of grain). Do not try to make 1 packet of insecticide protect more than 90 kg of grain.

These insecticides are preferred but ash from cattle dung or wood may be used. Mix one bucket full of sieved ash with each 90 kg of grain.

POLOKO YA THOBO MO DISIGONG

Kitsiso

Sesigo se se logilweng ka bojang kana lotlhaka se ka dirisiwa lesome kana masome a le mabedi a dingwaga fa se tlhokomelwa sentle.

KAFA O KA TLHOKOMELANG SESIGO SA GAGO KA TENG

Ka nako tsotlhe sesigo se tshwanetse go nna mo ntlung.

Ntlo ya polokelo e tshwanetse go nna phepa. E tshwanetse go nna le borulelo jo bo sa neng, lekotswana le bodilo tse di borethe.

Mo ntlung, sesigo se tshwanetse go bewa fa se tlaa kgontshang go feela lekotswana le bodilo.

Serala se se tlhomameng sa sesigo se tshwanetse go agiwa mo ntlung. Tlhopha dikota tsa monato kana molalakgaka ka gore setlhare se ga se ratwe ke motlhwa. Kgobola makwati o bo o baa lentswe le le borethe fa gare go tshegetsa sesigo.

Baakanya sesigo sa gago nako tsotlhe, ka go se thiba maroba otlhe a a ka tlogang a se koafatsa.

O seka wa baa dikgetsi tse di kgologolo, matlalo le matlakala, ka gore dilo tsotlhe tse, dika oka tshupa, le dipeba tse di ka senyang sesigo.

KAFA O KA BOLOKANG THOBO KA TENG MO SESIGONG

Santlha, tlhomamisa gore sesigo le ntlo di phepa. Ntshetsa sesigo kwantle o se sutlhe, o bo o tlhatlhobe gore ga gona maroba. Kgatsha lerole la chefi ya tshupa mo teng ga sesigo, o bo ose sutlhe go bolaa tshupa ee iphitlhileng mo ditlhakoring.

Tlhomamisa gore thobo ee tlaa bolokwang mo sesigong e omile sentle, ebile e olositswe kana e sefilwe.

Sireletsa thobo mo tshenyong ya tshupa ka go tlhakanya chefi ya tshupa (Pakete ya lerole ele nngwe mo boketeng jwa 90 kg ya mabele kana dinawa.) O seka wa dira gore pakete e le nngwe e sireletse go feta bokete jwa 90 kg.

Put the protected grain in the basket and cover the top with a securely fitting lid. This will prevent chickens, rats and insects entering the basket.

Open the basket and examine the grain every 2 months. If insects are found, then remove the grain, winnow it and add fresh Kopthion or pyrethrum before you replace it.

CAUTION:

Grain intended for human consumption should be first sieved or winnowed and washed - especially if it has been treated with insecticide or ash.

If you would like further help, ask your Agricultural Demonstrator.

KEEP THIS LEAFLET FOR FUTURE REFERENCE

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Bogolo go lebega fa dichefi tsa tshupa tse di dirisiwa thata, mme fela molora wa dibi kana wa leiso le one oka dirisiwa. Tlhakanya mabele le molora o tletse kgamelo mo boketeng jwa 90 kg ya mabele kana dinawa.

Tsenya mabele a a sireleditsweng ka chefi mo sesigong se se khurumelesegang sentle. Ka moo o tlaa bo o kganetse go tsena ga dikoko, dipeba, le tshupa mo sesigong.

Dikgwedi dingwe le dingwe tse pedi, bula sesigo go se tlhatlhoba. Fa gona le tshupa, ntsha mabele otlhe oa olose, o bo oa tlhakanye gape le chefi ya tshupa (Kopthion kana Pyrethrum) pele oa busetsa mo sesigong.

TLHAGISO

Mabele a a ikaeletsweng go jewa ke batho, a tshwanetse go sefiwa kana go olosiwa le go tlhatswiwa, bogolo jang fa a ne a tlhakantswe le chefi ya tshupa kana molora.

Fa o batla thuso, e kope mo molemising wa gago.

BOLOKA PAMPIRI E, GO IKGAKOLOLA MO MALATSING A TLANG.

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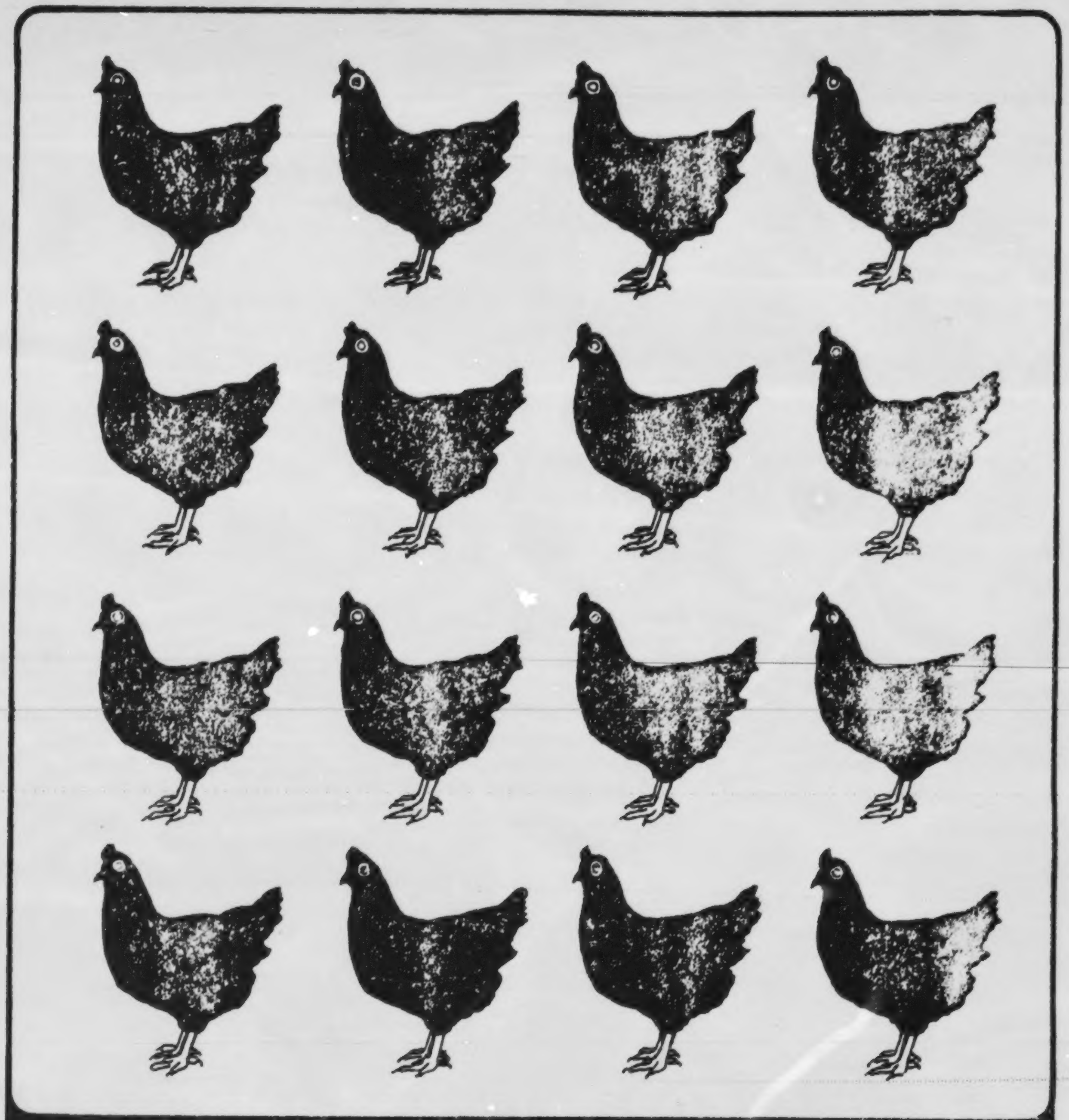

POULTRY MANAGEMENT
THUO YA DIKOKO

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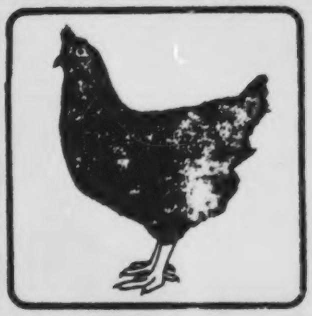
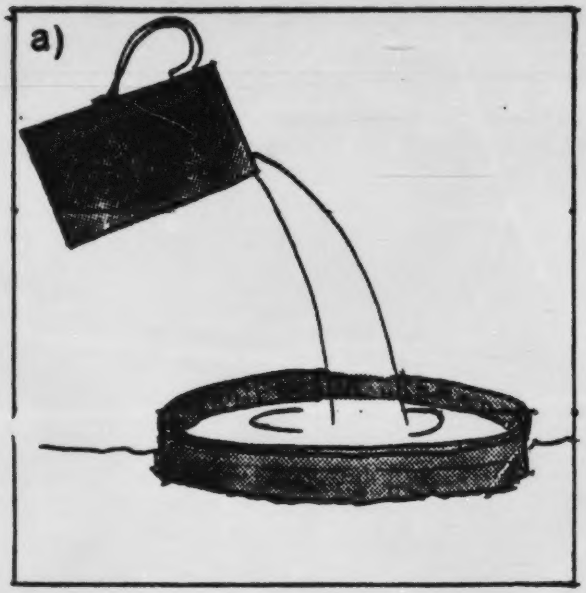
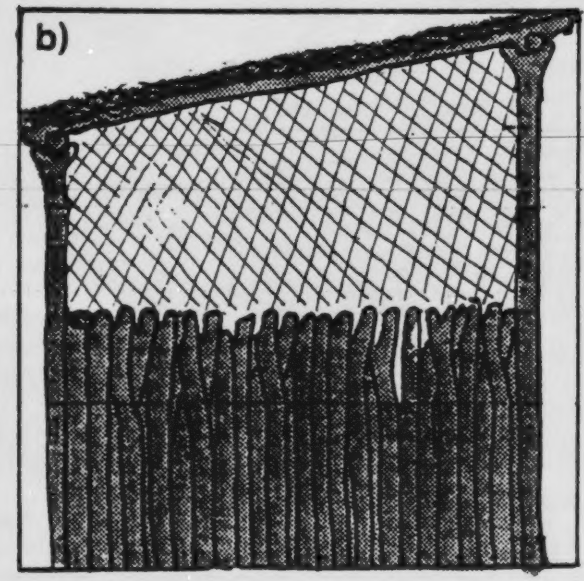
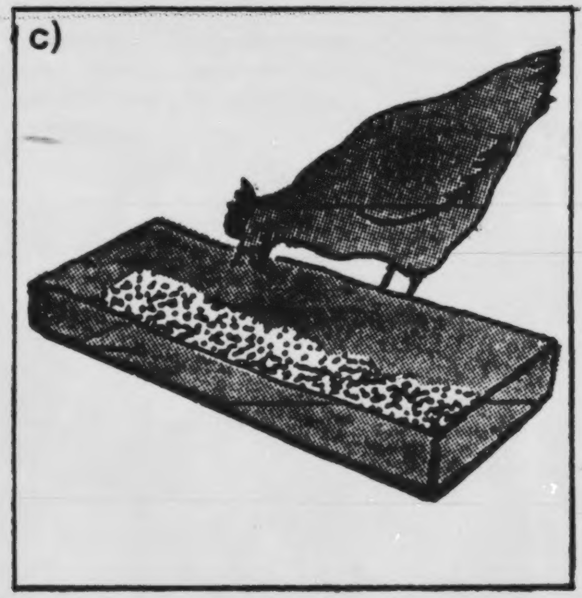








Tswana poultry will live quite happily under range conditions but they will produce few eggs, take a long time to grow and many chicks will disappear.

Dikoko tsa Setswana di ka tshela sentle fela mo maotlelong a tsone, legale di ka beela mae a se mantsi, di tsaya sebaka se se leele go gola, le dikokwana di le dintsi di ka swa.

To improve poultry production we must do the following things:-

a) provide fresh water at all time

b) provide house for shelter from the sun and rain

c) provide a balanced diet

d) prevent disease

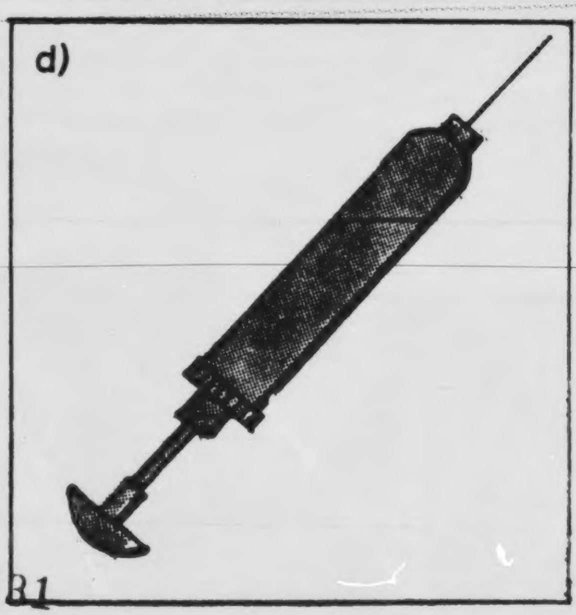
Go tlhabolola tsadiso ya dikoko re tshwanela go dira dilo di le 4:-

a) Go nna le metsi a a phepa ka dipaka tsotlhe

b) go nna le kago go di sireletsa mo letsatsing le pula

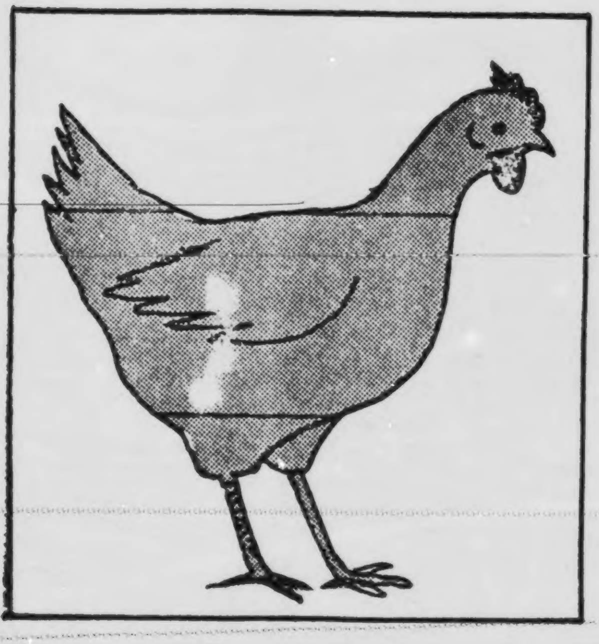
c) go jesa dijo tse di itekanetseng

d) go kganela/thibela malwetse



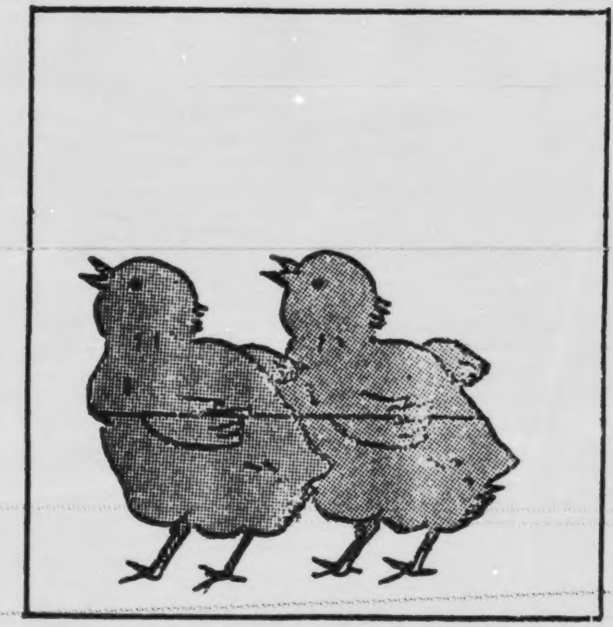
Improved conditions will increase the production of Tswana poultry. But once we have these improved conditions we can buy improved poultry from the Ministry of Agriculture.

Tlhabololoya manno e tlaa thusa go siamisa tsadiso ya dikoko tsa Setswana. Mme fela fa re setse re tokafaditse manno ao re ka reka dikoko tse di siameng mo lephateng la temo-thuo.



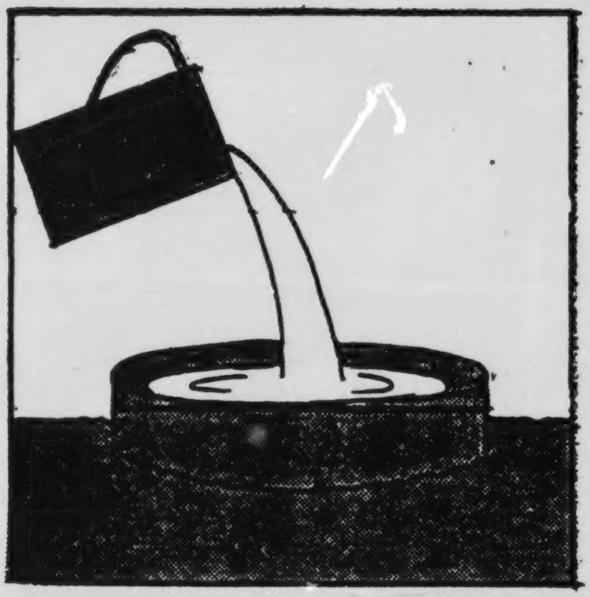
Pullets 8 weeks old for laying

Marobanyana a a dibeke di le 8 go tla go beela.



dayolds - for meat production

Tse di tsatsi lengwe tsa nama.

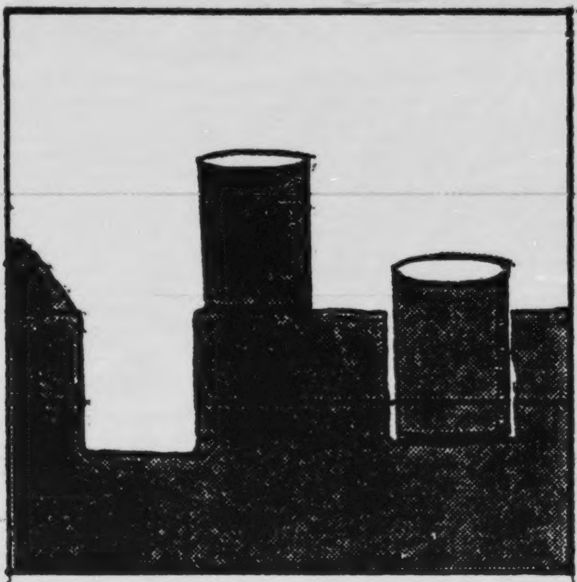


Provide fresh water at all times

Go nne le metsi a a phepa ka dipaka tsotlhe.

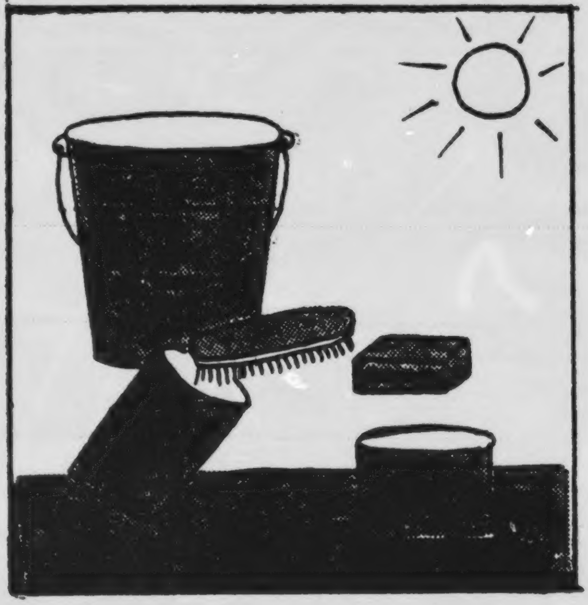
Water is very important. Chickens should not get thirsty particularly in hot weather. The water should be clean enough to be drunk by the poultry owner.

Metsi a tlhokega thata. Dikokwana di seka tsa nyorwa, segolo thata mo sebakeng sa gole mogote. Metsi a nne phepa mo a ka nowang le ke ene morua dikoko.



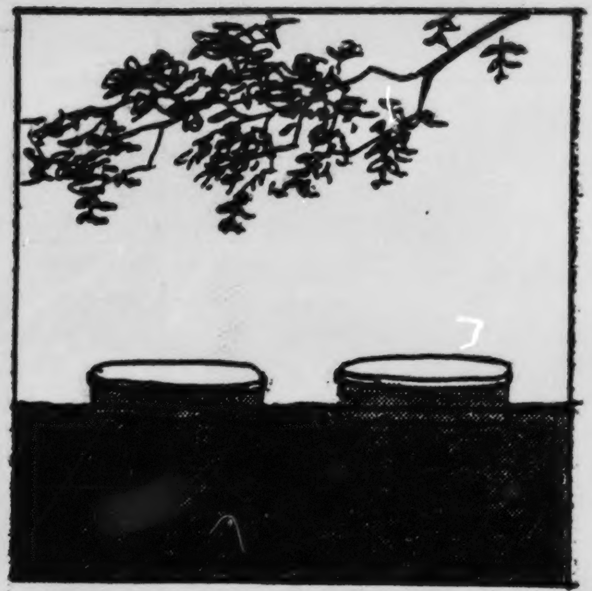
Place waterers in a hole to prevent them being knocked over.

Baya dinosetsi mo lehutsaneng gore di seka tsa thulwa tsa wa.



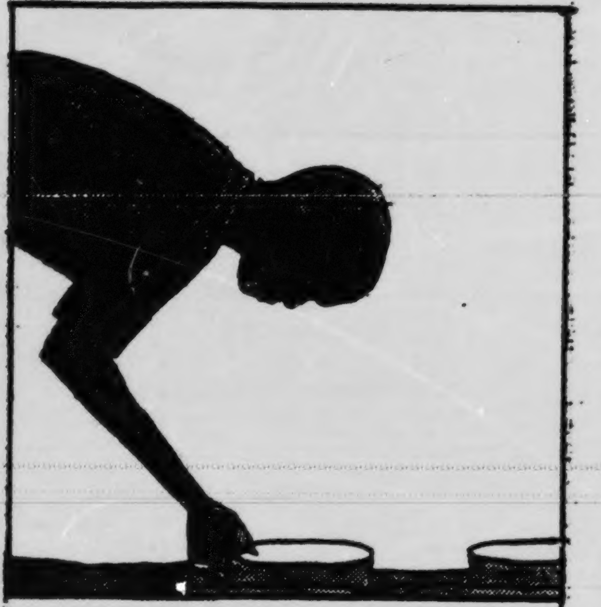
Clean the waterers well at least once a week. Scrub them with soap, rinse well and place in the sun to dry for a while before refilling them with clean water.

Tlhatswa dinosetsi bogolo gangwe mo beking. Di gotlhe ka molora, di tsokotse sentle, di anege mo letsatsing go omisa ka sebakanyana pele ga di tladiwa gape ka metsi a a phepa.



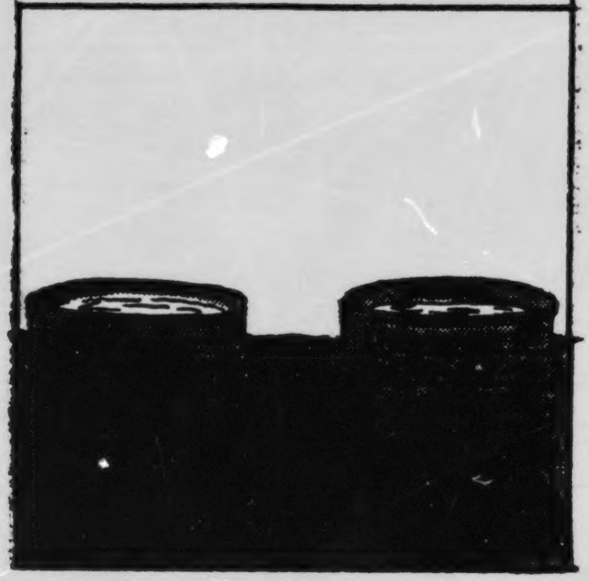
Position the waterers in a shady place to keep water cool and reduce evaporation.

Baya dinwelo mo moruting gore metsi atle a nne tsiditsana, a seka a kgala ka bofefo.



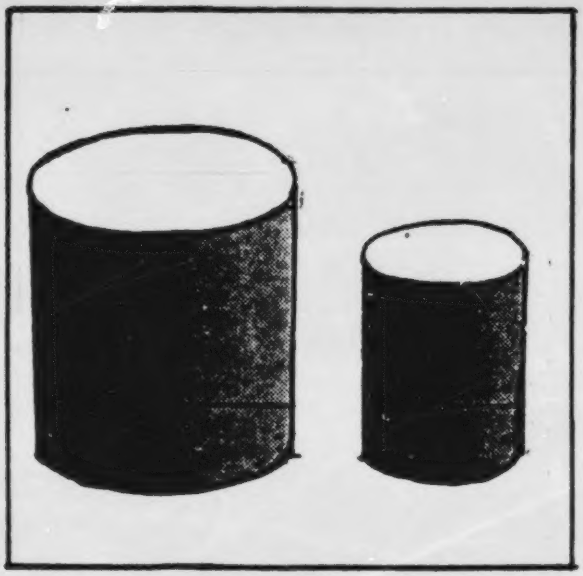
Check that your poultry has fresh water at least twice a day.

Ela tlhoko gore dikoko tsa gago di nne le metsi a a phepa gabedi ka letsatsi.



There should be two waterers for even a small flock.

Go tlhokega gore go nne le dinosetsi di le pedi lefa dikoko di se dintsi.



Waterers can be purchased or you can make your own (at LAC).

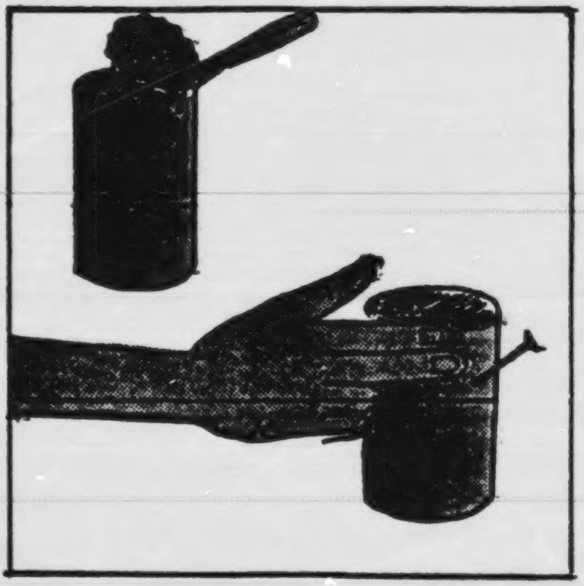
Dinosetsi di ka rekwa mo marekisetsong a tsa loruo kampo wa itirela tsa gago.

Waterers

Find 2 empty cans one with a larger diameter than the other.

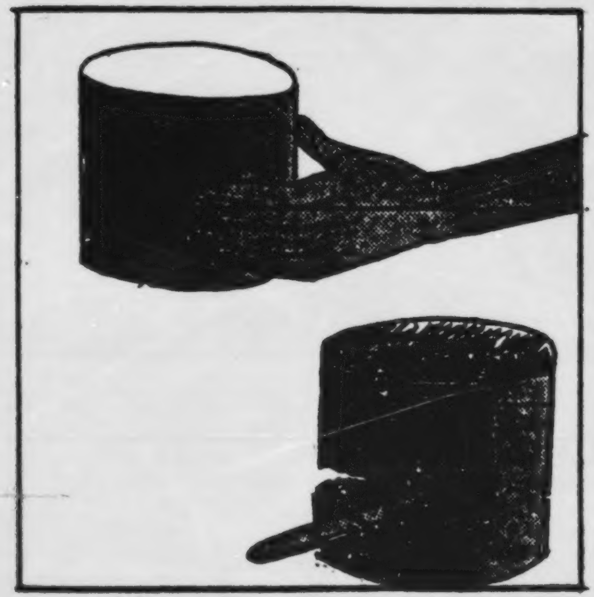
Dinosetsi:

Batla meteme ele mebedi e e senang, sepe, o mongwe o atlhame go feta o mongwe.



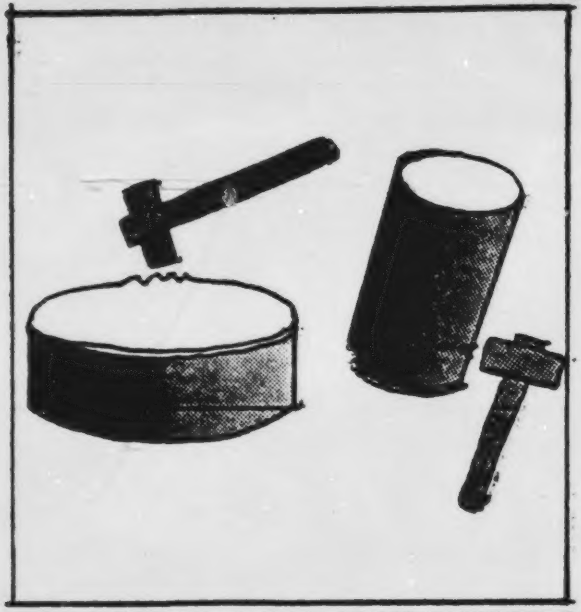
Cut the top off the smaller one and punch several holes 2 fingures widths from the open end.

Tlosa sethibo mo go o mongwe, o phunye marobanyana, ko godimo a a ka tsenang menwana ele mebedi ka boatlhamo ka ko molomung.



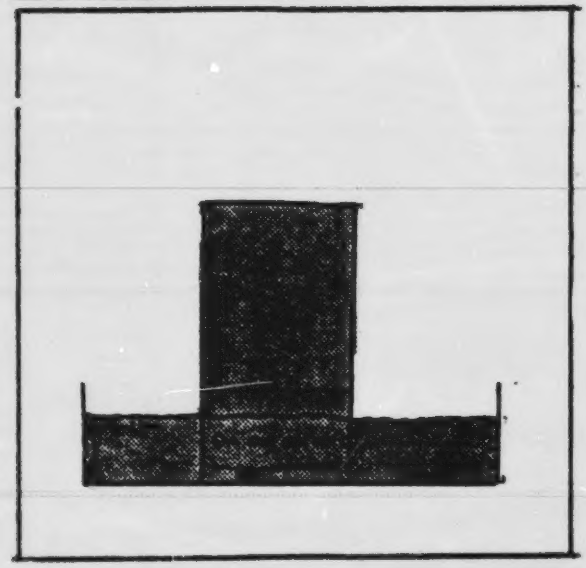
Take the larger tin and cut round 4 fingures from the closed end.

Tsaya moteme o mogolwane o phunye leroba le le lekanang menwana ele mene ka ko tlase, kogo sa phunngwang.



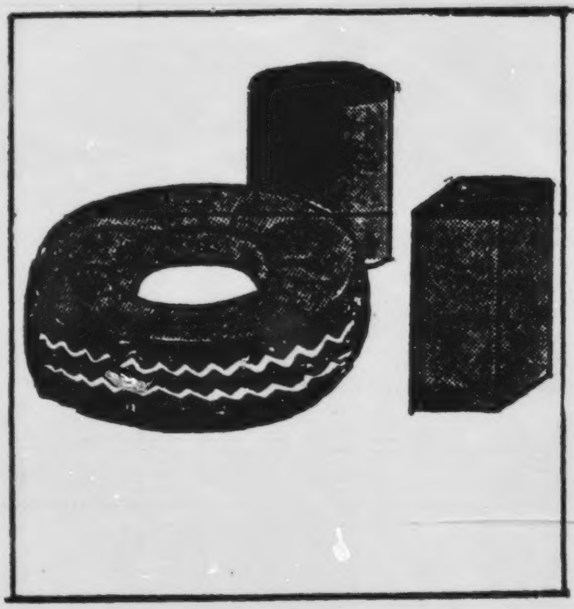
Hammer smooth any sharp edges.

O papiele o rethefatse sentle magotlho a a ka diregang o phunya.



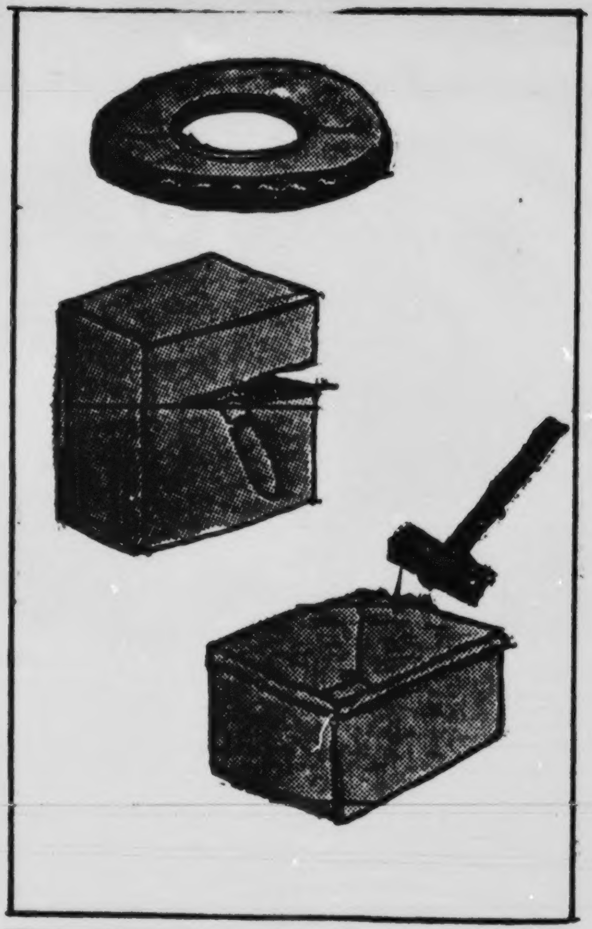
Fill the small tin with water and turn upside down into the larger saucer tin to assemble.

Tlatsa motemenyana o monnye ka metsi, obo o o thulamisa o o tsenya mo go o mogolo o o ko tlase o di tshwaraganya.



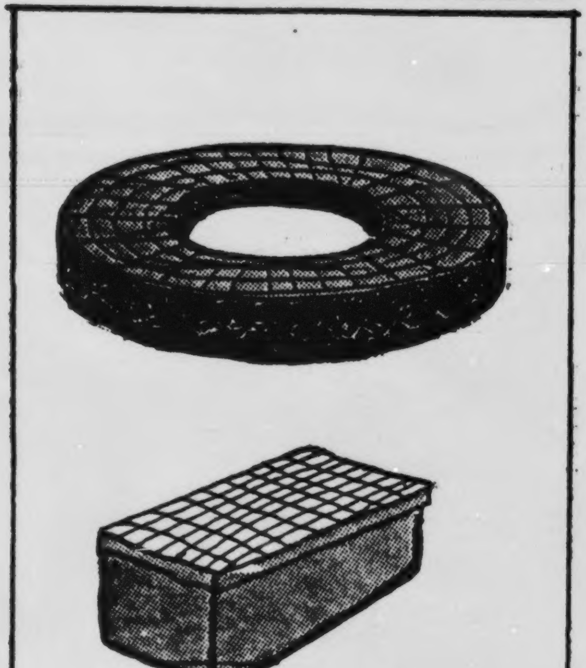
These can be made from any reasonable sized tin or old tyre.

Dilo tse di ka dirwa ka moteme mongwe fela o mogolwane lefa ele thaere ya motorokara e kgologolo.



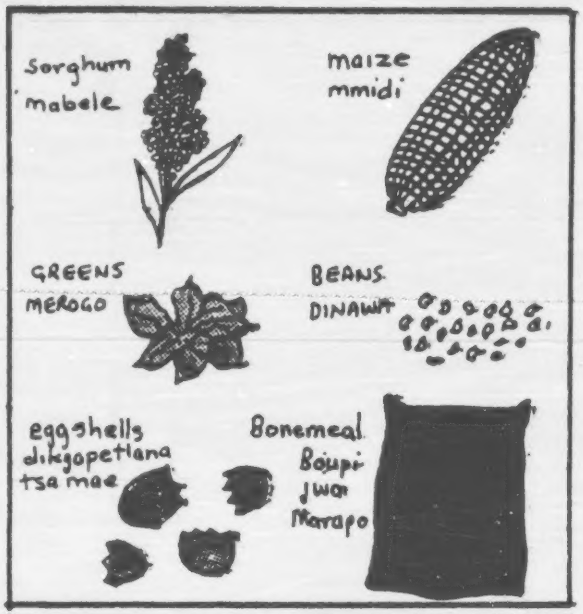
Cut the tin to make the waterer and hammar smooth any sharp edges. Cut the tyre in half.

Go dira senosetsi, phunya moteme o tloge o papiele magotlho a a emang. Kgaola thaere ya motorokara ka bogare (tyre).



If the tin is shallow or you are using a tyre cover in with netting to prevent the buds walking in the water.

Fa moteme o se boteng, kampo o dirisa thaere e e nang le letlowana go iletsa dikoko go tsena mo metsing.


Sorghum
mabele
maize
mmidi
GREENS
MEROGO
BEANS
DINAWA
eggshells
dikgopetlana
tsa mae
Bonemeal
Bojupi
jwa
Marapo

Provide Feed

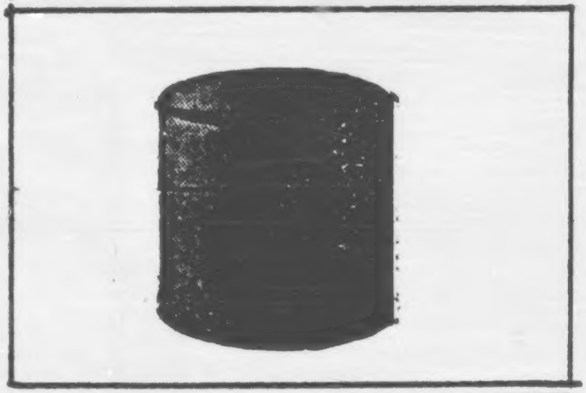
To make home-made ration.

All types of poultry need a mixed diet. If chickens are not fed they stop producing eggs and do not grow well. Try to feed as many of these kinds of food as possible.

Thusa ka dijo:

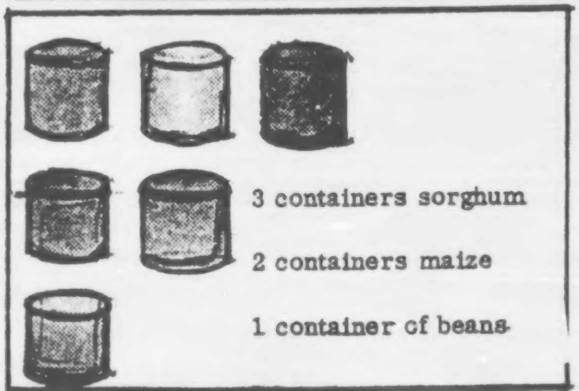
Go dira dijo tsa legae.

Go tlhokega thata gore mehuta yotlhe ya dikoko e newe dijo di kabakanngwa. Fa di sa fepiwe sentle di ema go beela, di seke di gole sentle. Lekang thata go di kabakanyetsa dijo kafa lo ka kgonang ka teng.



Take any empty container, food tin or bucket to use as a measure.

Tsaya moteme mongwe fela o o senang sepe, ele wa dijo kampo kgamelo, o lekanyetse ka one.



3 containers sorghum

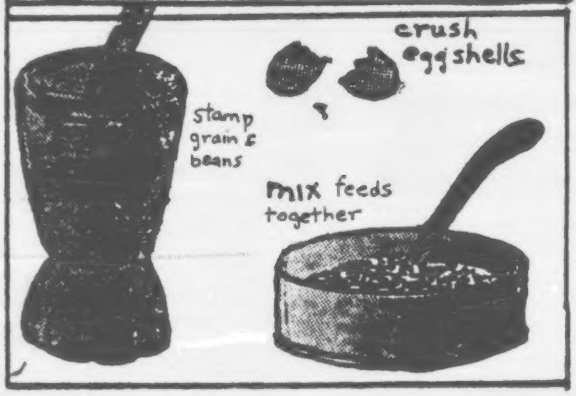
2 containers maize

1 container of beans

It is necessary that feed be available to the birds at all times. Provide any green leaves that are available eg. thepe leaves.

Go tlhokega thata gore dijo tsa dikoko di nne teng ka dipaka tsotlhe. Go nne le tse ditala, lefa ele matlhare a thepe.

Tlhakanya dijo tsotlhe mmogo sentle, dijo a dinne teng ka dipaka tsotlhe.

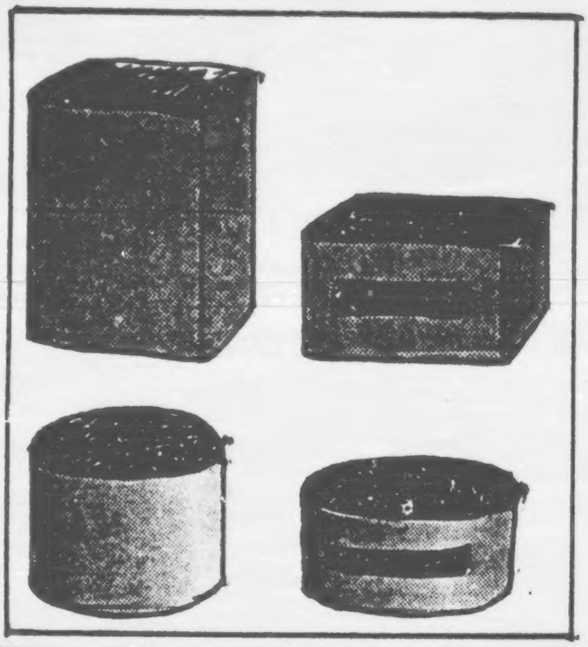

crush
eggshells
stamp
grain &
beans
mix feeds
together

(a necessity)

Feed should always be available to birds

If in large quantities perhaps milling the grain and using a spade to mix would be more applicable.

Fa dile dintsi, gongwe go ka siama fa di ka setlwa, tsa tloga tsa tlhakanngwa ka garawe.

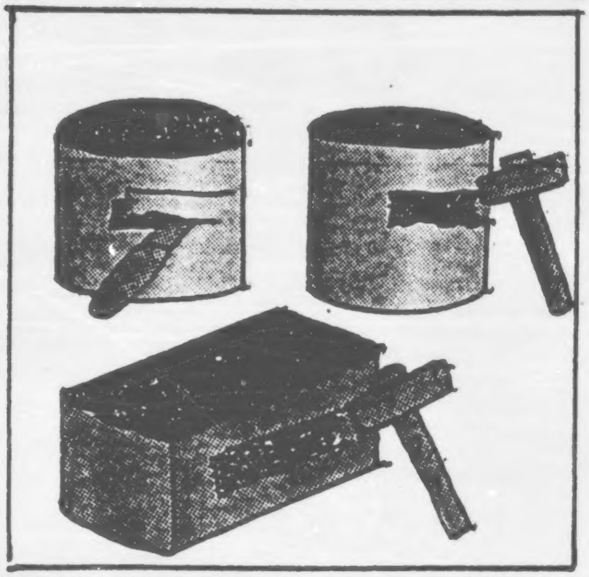


You can make your own feeders.

Take a parraffin tin or any large round tin and cut out a section a small distance from the bottom closed end.

O ka itirela dijesetsi tsa gago.

Tsaya moteme wa parafine lefa ele mongwe fela o mogolo o o potokwe, mme o kgaole gongwenyana gaufi le botlase jobo thibilweng.

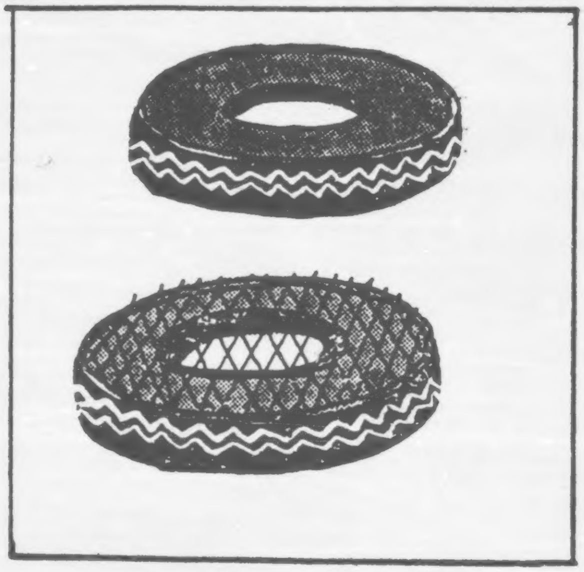


Take any large tin. Cut it a small distance from the closed end.

Hammar smooth the sharp edges.

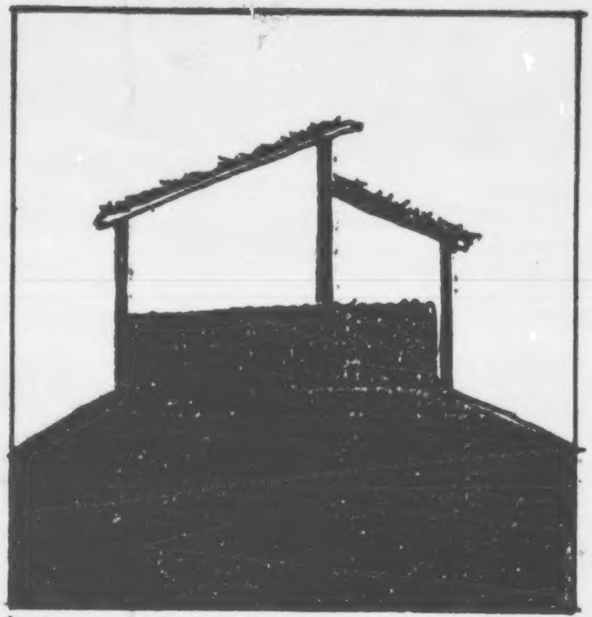
Tsaya moteme mongwe fela o o mogolo: o o phunye leroba le lennye gaufi le botlase jwa lone.

Rethefatsa magotlho a a mo dithoko.



Take a tyre and cut it in half cover with wire netting to prevent birds scratching out the food. Provide enough feeding space for all the birds.

Tsaya thaere o e kgaoganye ka bogare: o e bipe ka letlowana la wairi, gore dikoko di seka tsa fatela dijo ka ko ntle. Direla dikoko tsotlhe majesetso a a lekanyeng sentle.



Housing:

By providing a house, poultry are protected from predators. They are also sheltered from the sun and rain and can therefore produce more than when they are free range.

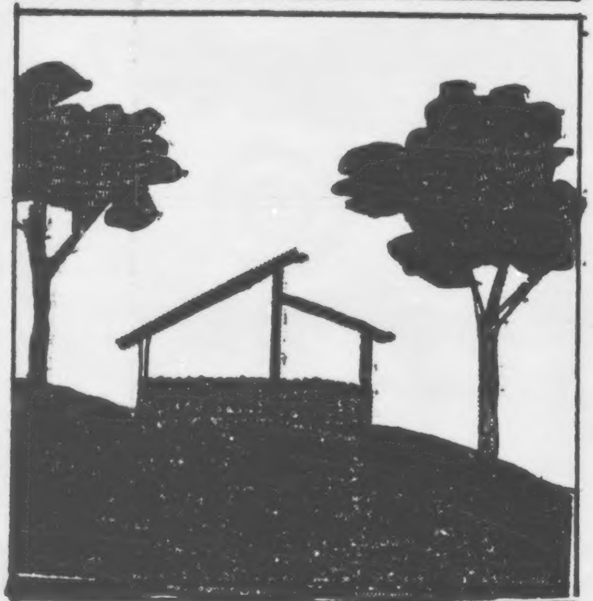
Mantlo:

Ka go di agela ntlo le mo gongwe, dikoko di sereletsega mo dibataneng - di bile di sereleditswe mo letsatsing le dipula, mme ka jalo di tsale go feta fa di latlheletswe fela.

The house should be build on high well chaired land.

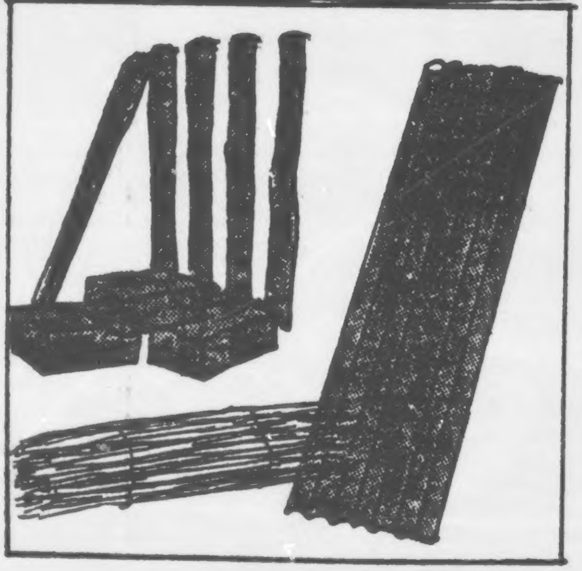
Setsha

Ntlwana e agelwe fa go thotana fa go sa kakeng ga ema metsi.



Ideally the site should be shaded if there are no trees build a shaded shelter of reeds or thatch.

Go ka siama fa setsha sena le moriti, fa go sena ditlhare, a go agwe leobo lefa ele ka matlhaka le bojang.



The house

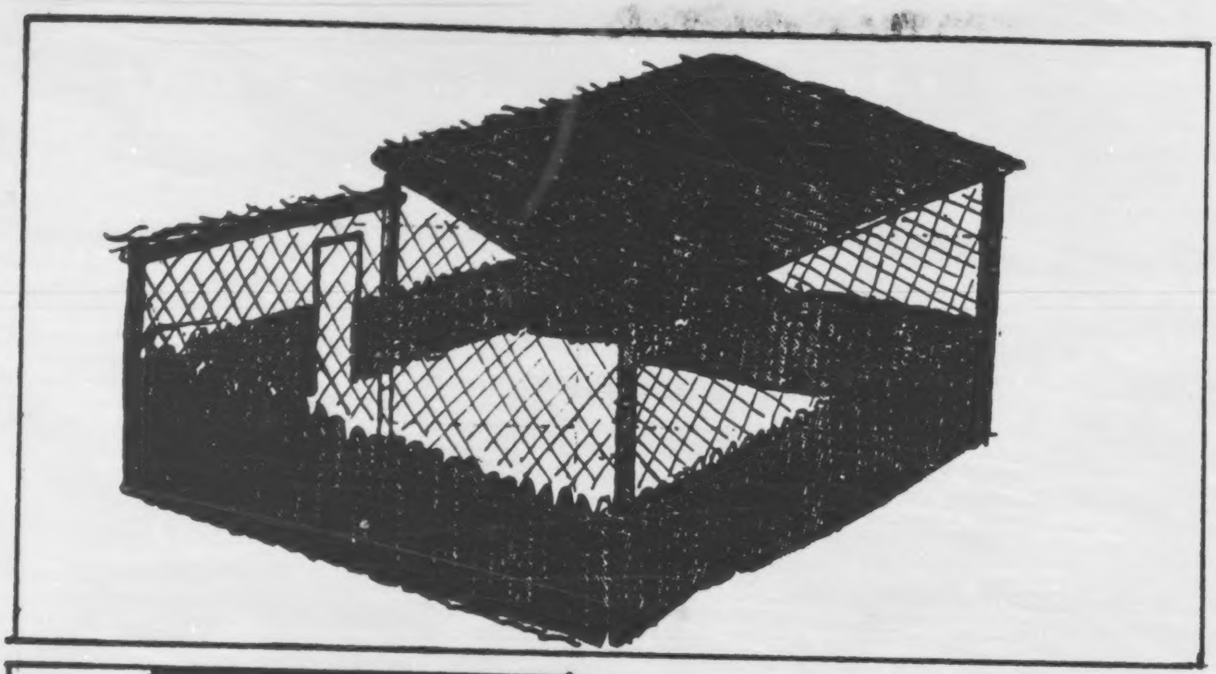
Make the house of what materials you have, mud, bush poles bricks thatch, corrugated iron.

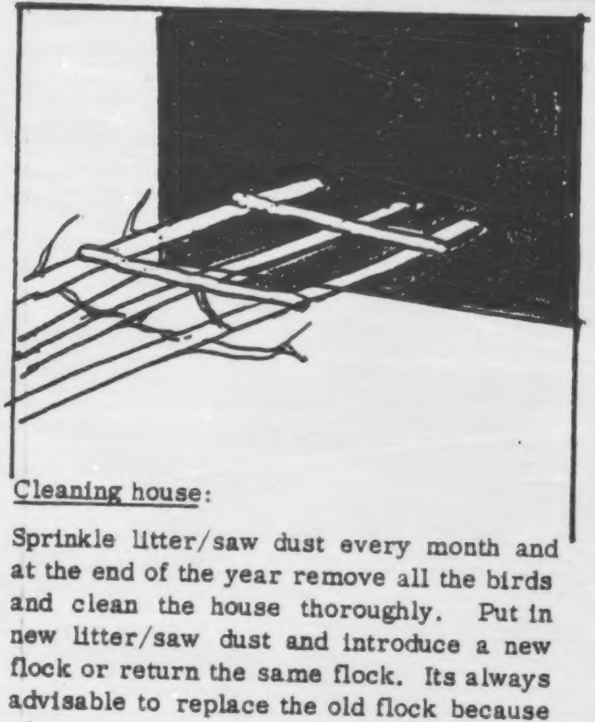
Ntlwana

Aga ntlwana ka diagi tse o nang natso, dipolwane, maotwana, marulelo, disenke.

Size: depends on the number of birds to be accomodated, but generally each bird should have enough space to give it a free movement, that is birds should not be crowded.

Dilekanyo: di ya ka palo ya dikoko tse di agelwang. Fela, legale, koko ngwe-lengwe e tshwanela go nna le matsamaelo a a ka e nayang kgololesego, go raya gore dikoko di seka tsa pitlagana.





Cleaning house:

Sprinkle litter/saw dust every month and at the end of the year remove all the birds and clean the house thoroughly. Put in new litter/saw dust and introduce a new flock or return the same flock. Its always advisable to replace the old flock because after one year egg production decreases.

Phepafatso ya ntlwana:

Kgatsha malele kampo dibetlela ka kgwedi le kgwedi, mme ere ko bofelong jwa ngwaga o fuduse dikoko tsotlhe, o phepafatse ntlwana sentle. Tsenya malele le dibetlela, kampo o tsenye dikoko tse dintsha/disha legale o ka buseletsa tsone tsa pele gontse go siame. Legale go botoka go emisetsa tse dikgologolo ka disele ka gobo morago ga ngwaga go beela mae go a ngotlega go fokotsege.

Build a house which will allow enough ventilation, provide shelter in bad weather and at night from predators.

There should be perches in the house. Use branches.

Aga ntlwana e e tlaa nnang le phefo sentle, e sireletsa mo matsubutsubung, ere mo bosigong e sireletsa mo dibataneng.

Go nne le mapagamelo a marobalelo moteng ga kago eo. Dirisa dikala tsa ditlhare.

Vaccination:

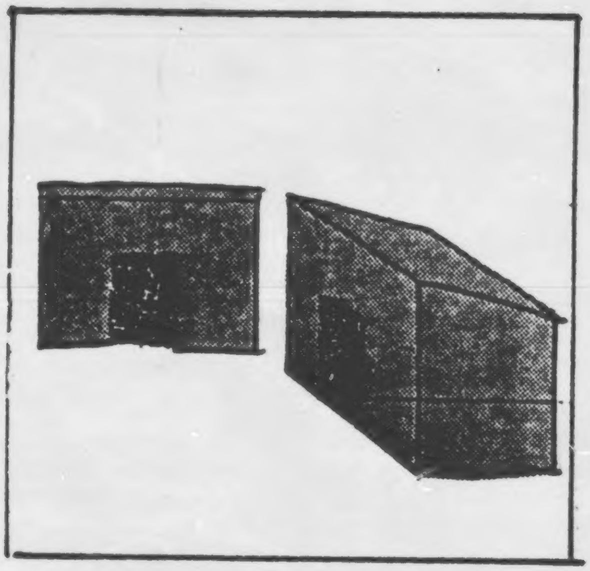
Vaccinate against any common poultry diseases according to the recommendation of the V/A or A/D recommended vaccines:

Newcastle
Fowl pox

Mokento:

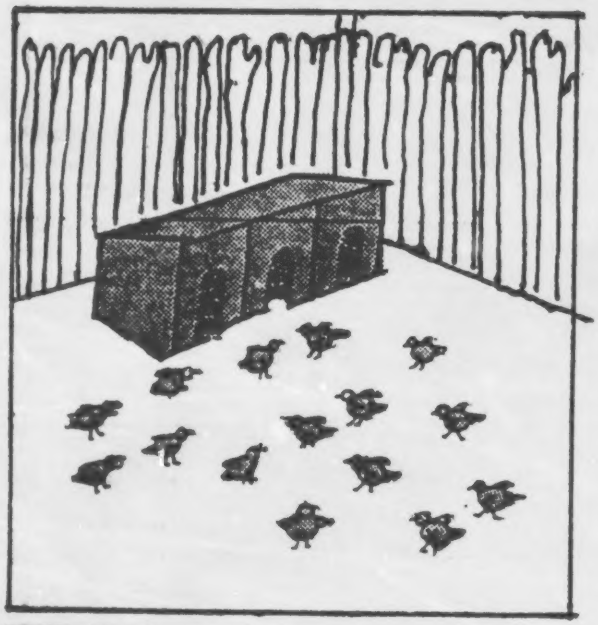
Kentela malwetse a a tshwenyang a dikoko, kafa kgakololong ya molemisi kampo ngaka ya leruo. Melemo ya mekento ke ye:

Newcastle
Fowl pox



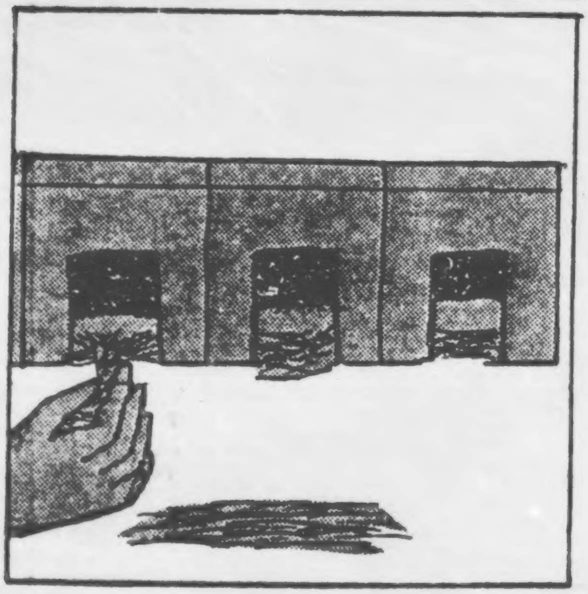
There should be nest boxes for laying birds. Preferably they should have sloping wires to prevent birds from perching on them.

Go tshwanela go nna le dintlhaga tse di nnang dikoko tse di beelang. Go botoka fa dintlhaga tse di ka nna le marulelelo a a thulameng go iletsa dikoko go robala mo go tsone.



Place the nestboxes in the darkest quietest part of the house.

Baya dintlhaga tseo tsa mabeelo fa go lefitshwana go bile go didimetse, moteng ga ntlo, go sena modumo.

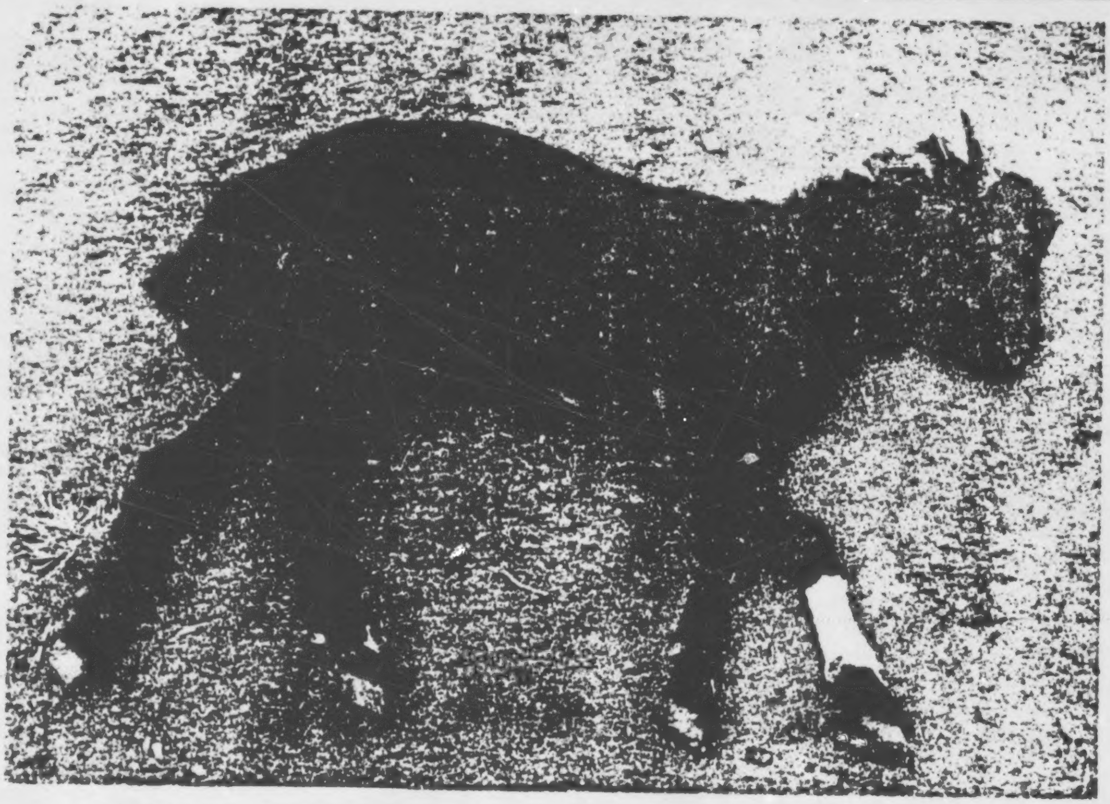


Line the nest box with dry grass.

Ala bojang jo bo omeletseng mo kutleng e koko e beelang/tsalelang mo go yone.

Lwetse/Phalane 1978

iketleetse



MENYOGA

Mo kgatisong e, re tla buisana ka dihutshane, mme bogolo re tla ikaega ka menyoga, e e leng yone sengwe sa malwetse a a tshwenyang, a bile a bolaya dihutshane, fa a sa elwe tlhoko mme a alafiwa.

What is the manyoga?

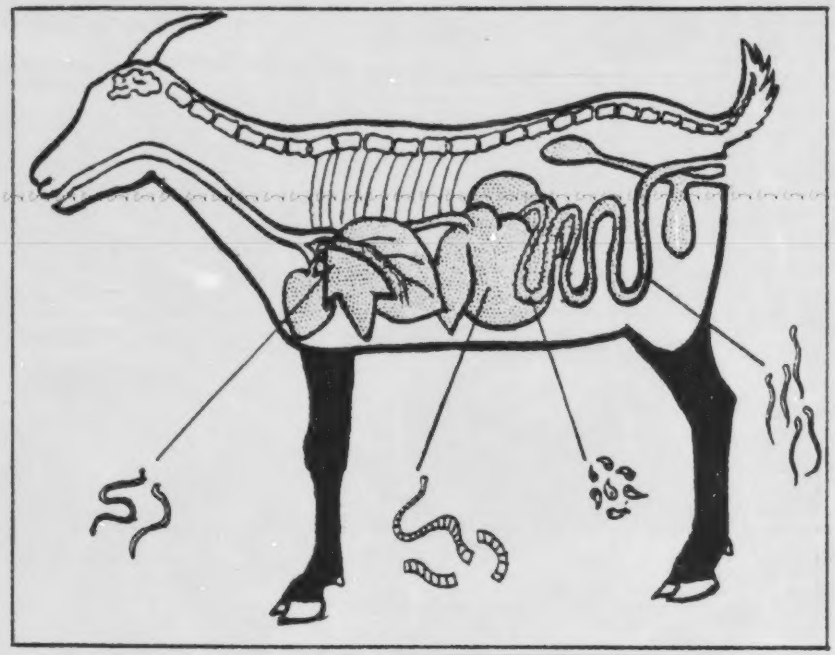
Menyoga are small
animals which stay
in the animal's body.
It lives by sucking
the juices of the
body and the blood
in the stomach of
sheep or goats.

These blood suckers,
where are they found?
This picture shows
exactly where they are.
The most dangerous
thing about menyoga is
that it kills goats and
sheep.

The number of kids and
lambs is decreasing
because the goats
and sheep which have
menyoga don't give
birth properly.

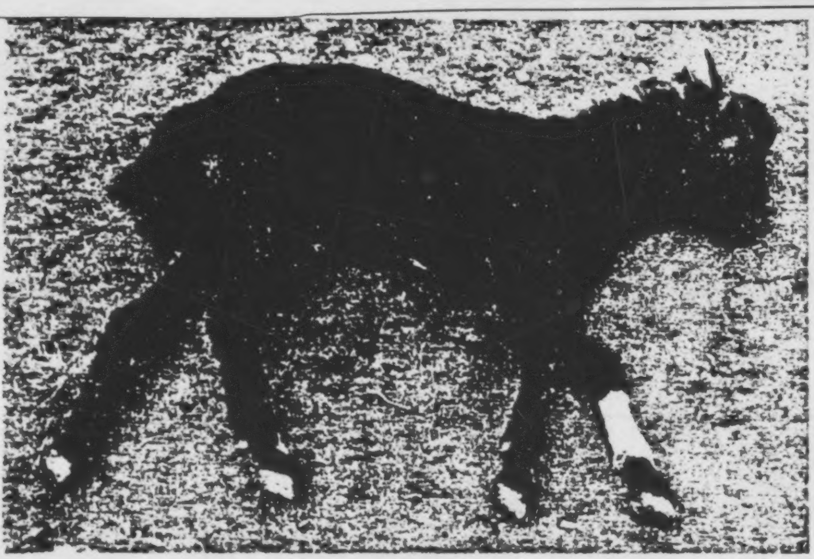
Menyoga makes the
animal go dry (no
milk) and the lamb
or kids would die of hunger.

Menyoga e e bolelwang e, tota ke eng ?

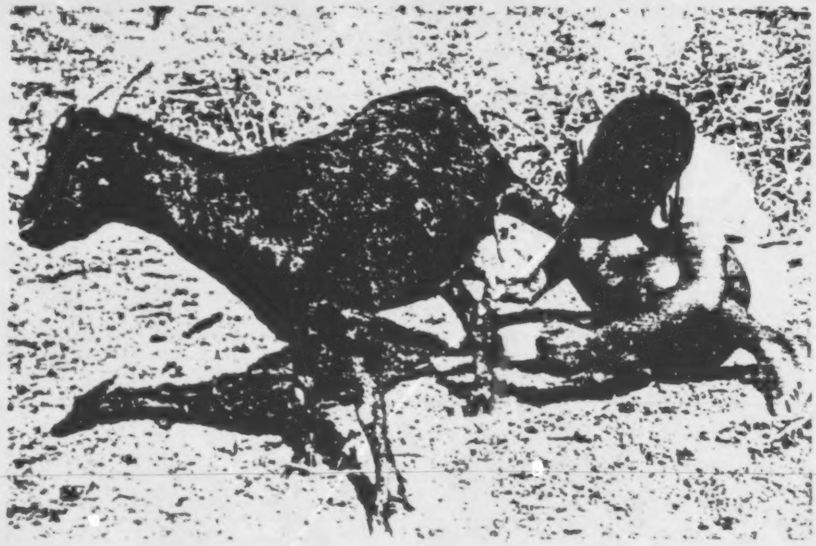


Menyoga ke dibopiwa tse dinnye thata, tse di nnang mo teng ga mmele wa sehutshane. E tshela ka go gopa matute a mmele le madi mo maleng a dinku le dipodi.

Dinwamadi tse, tota di bonwa kae? Setshwantsho se, se supa sentle fa di bonwang teng. Selo se se diphatsa thata ka menyoga ke gore e kgona go bolaya dipodi le dinku.



Palo ya dikonyana le dipotsane e a fokotsega ka gore dihutshane tse di nang le menyoga ga di tsale ka tshwanelo.



Menyoga e bile e husisa dipodi le dinku tse ditsetsi, mme dikonyana le dipotsane di bolawe ke tlala.

LIFE, SPREADING OF WORMS

Life of worms and the way they spread.

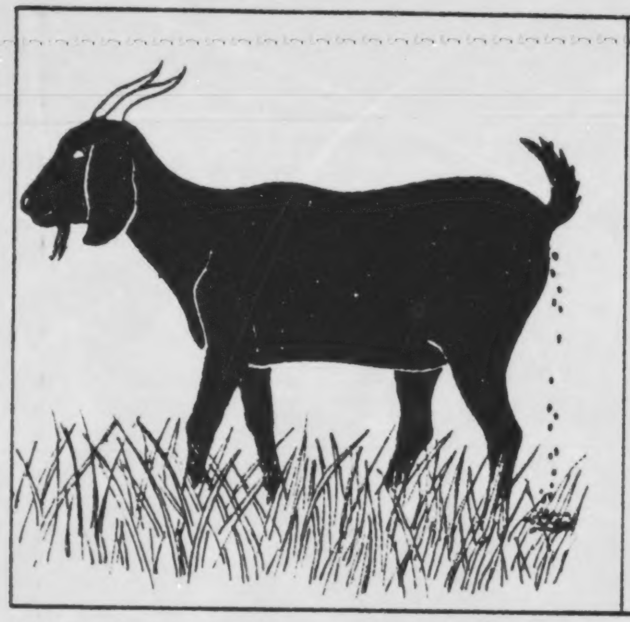
Worm's eggs come out with goat manure.

The eggs hatch and change to worms in the grass.

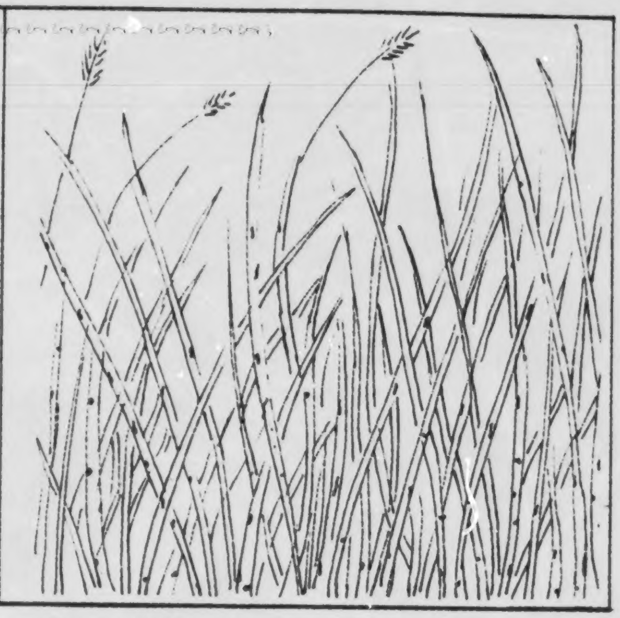
The goats eat the grass with worm's eggs. The eggs change to worms in the stomach, and the worms lay eggs which come out with the manure.

botshelo, kanamo le kato ya menyoga

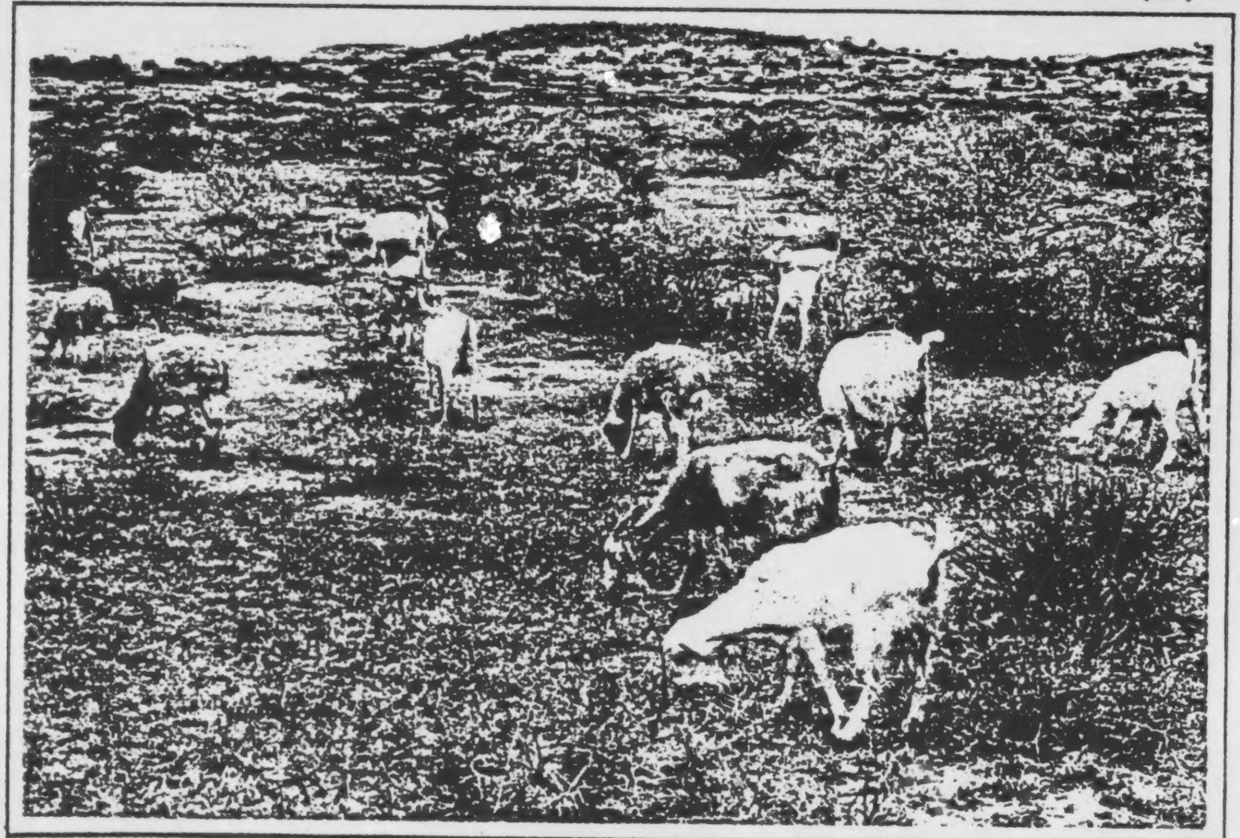
Botshelo jwa menyoga le ditsela tse e anamang e be e ata ka tsone.



Mae a menyoga a tswa le mantle a podi fa e ithoma.



Mae a a thuba mme a fetoga dibokwana mo bojannye.



Dipodi di fula bojang jo bo nang le mae a menyoga.
Mae a fetoga menyoga mo maleng, mme menyoga e tsala mae a a tswang le mantle fa podi e ithoma.

Prevent Worms

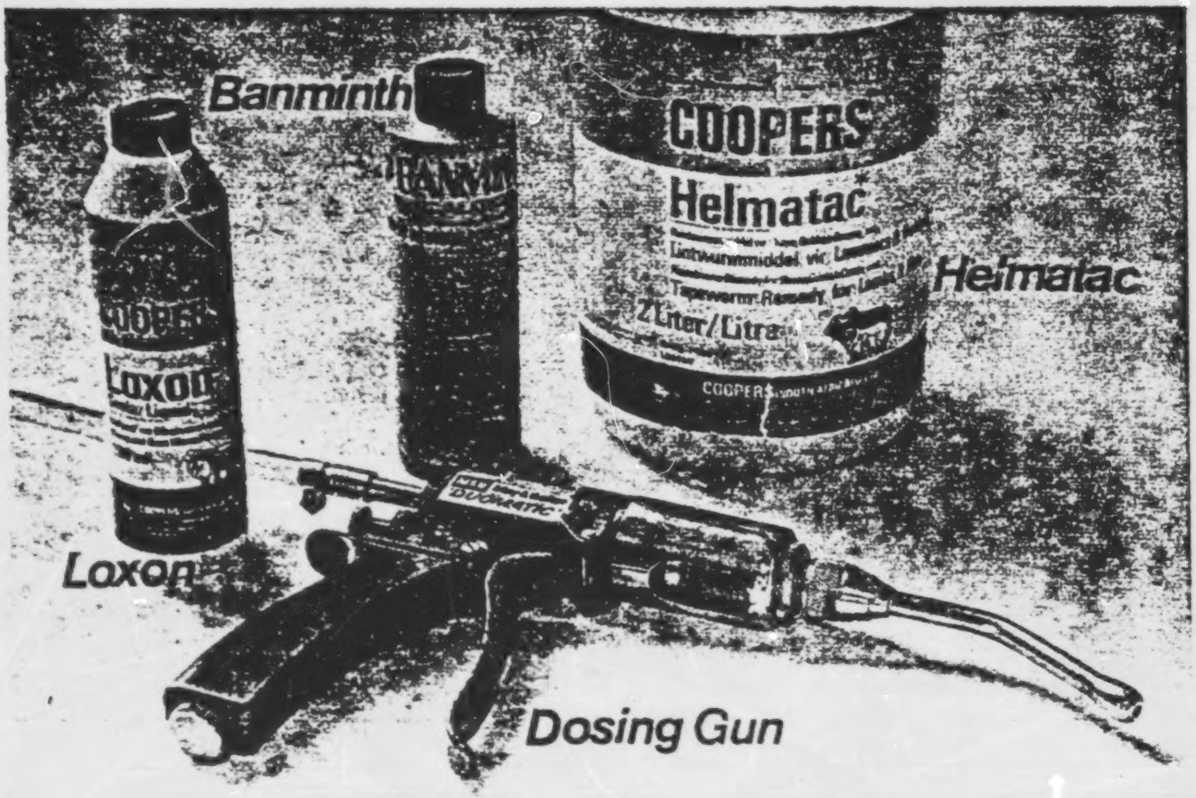
As we have realized the danger of worms in animals, we should learn ways of preventing them. To prevent worms we have to cure our animals with medicine and injections.

tlhabantsha menyonga

Tramisol WM
TRAMISOL WM

Tlhabantsha Menyoga

Jaaka fa re setse re lemogile bodiphatsa jwa menyoga mo loruong, re tshwanetse go ithuta mekgwa ya go e tlhabantsha. Menyoga e ka tlhabantshiwa ka go alafa dihutshane ka melemo e e nosiwang le ya go kenta.


Banminth
COOPERS
Helmatac
Lintwurmmiddel vir
Tapeworm Remedy for
2 Liter/Litre
Helmatac
COOPERS
Loxon
Loxon
Dosing Gun

TIMES TO INJECT AND GIVE YOUR ANIMALS MEDICINE WHICH KILLS THE WORMS.

October

May

The worms increase during rainy season and summer because the worm's eggs like moisture. To prevent worms, give your animals some medicine and inject them twice a year, even more. This should be done in the middle of October and May, before the first rains.

October

May

DINAKO TSA GO KENTA LE GO NOSA DIHUTSHANE MELEMO E E BOLAYANG MENYOGA

Kenta o nose melemo ka nako

Motsheganong

Menyoga e ata thata mo nakong ya dipula le mogote. Se se dirwa ke gore mae a menyoga a utlwana le bongola. Go tlhabantsha menyoga, o tshwanetse go nosa dihutshane melemo, kgotsa go di kenta gabedi ka ngwaga, le fa e le go feta gabedi. Se se tshwanetse go dirwa fa gare ga dikgwedi tsa Phalane le Motsheganong, ke gore pele ga pula ya sephai (ya ntlha) le morago ga pula ya kgogola-mmoko.

Phalane
Motsheganong

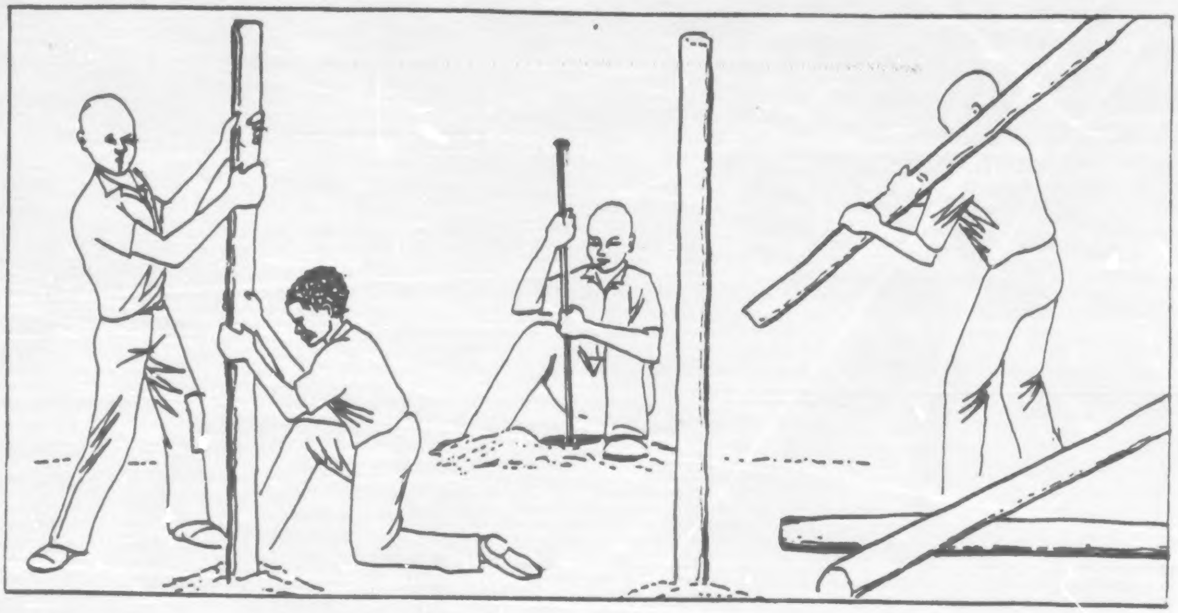
The animals which don't have worms could get them from the ones which were not cured. To prevent this, people should all do this at the same time. This will help because all animals will be injected so there will be no spreading of worms to others.

WORK IN GROUPS

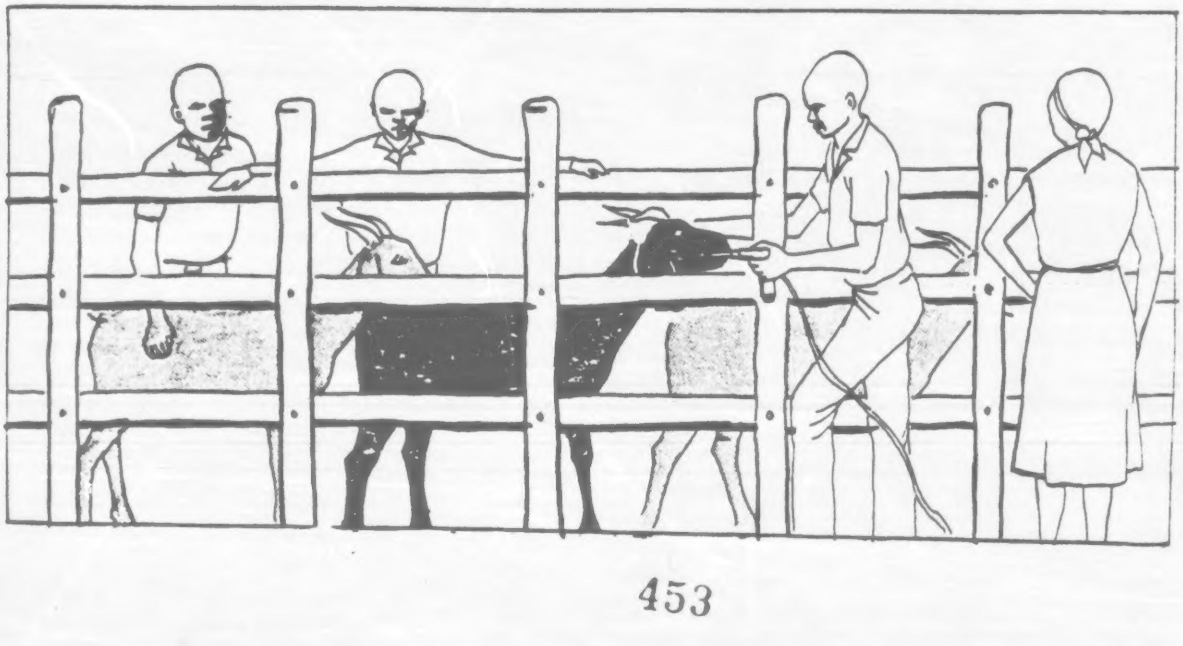
Dihutshane tse di senang menyoga, di ka tshelwa menyoga ke tse dingwe tse di sa kentwang. Tsela e re ka kgonang go tlhabantsha menyoga ka botalo, ke gore batho ba ipope ditlhopha mme ba kente botlhe ka nako e le nngwe. Se se thusa gore go seka ga nna le dihutshane tse di tla salang di sa kentwa mme tsa tshela tse dingwe menyoga.

Go aga megotlha go thusa go tlhatlhela dihutshane fa di kentwa kgotsa di nosiwa melemo ya menyoga. Setlhopha sa barui se ka kopanela kago ya mogotlha ka go thusana ka madi a go reka dilo tsa kago, le go bitsa letsema fa ba simolola go aga.

Fa mogotlha o setse o dira, barui ba ka kopanela ditlhotlhwa tsa go reka melemo ya go kenta le e e nosiwang, le di-dirisiwa tsa go kenta, jaaka dimao.



DIRANG LO LE DITLHOPHA



BONEMEAL AND SALT FEEDING

WHY FEED BONEMEAL AND SALT TO YOUR CATTLE

Do you know why your cattle suffer from stiffsickness? Do you know why your cattle have low fertility? Do you know why your cattle grow slowly? Do you know why your milk cows have low yields?

It may be because they do not eat enough of a nutrient called PHOSPHORUS.

What can you do to help your cattle get enough phosphorus to eat?

You can feed them with bonemeal because bonemeal contains a large amount of Phosphorus. Every 1000 g of bonemeal contains 100 g phosphorus.

What can happen if you feed bonemeal to your cattle?

Your cattle can be healthier.
They can grow big quickly.
They can stay in good condition during the winter months and not lose so much weight.
They can sell for more money than other cattle which have not been eating bonemeal.
Look at the cattle on the Demonstration Ranches. They are fed bonemeal and they are big and healthy. The owners of these cattle get more money when the cattle are sold.

How can you feed bonemeal?

Cattle will not eat bonemeal by itself because they do not like the taste. To make the mixture acceptable to cattle each bag of bonemeal (50 kg) should be mixed with one bag (50 kg) of salt. Cattle will then eat the mixture because they like the taste of the salt.

Store your bonemeal and salt in a clean, dry place. Supplies of bonemeal and salt are available from all Livestock Advisory Centres throughout Botswana.

PHEPO YA BUPI JA MARAPO LE LETSWAI

Dikgomo di fepelwang ka bupi jwa marapo le letswai?

- i) A o itse gore ke eng dikgomo di bolawa ke magetla?
- ii) A o itse gore ke eng dikgomo di bolawa ke mokokomalo?
- iii) A o itse gore ke eng dikgomo di tshwarwa ke motlhana?

1) Ke gore dikgomo di a bo di sa bone monontshane wa "phosphate" ka tshwanelo.

O ka dira jang gore dikgomo tsa gago di bone "phosphate" ka tshwanelo.

2) O ka fepa dikgomo tsa gago bupi jwa marapo go nne bo na le "phosphate" e ntsi. Bokete jwa bupi jwa marapo jwa 1000 g bo na le 100 g phosphorus.

Fa o fepa dikgomo ka bupi jwa marapo go dirafalang?

3) a) Dikgomo tsa gago dika itekanela.
   b) Dikgomo di ka gola ka bonako.
   c) Dikgomo di ka nna di itekanetse le gone di se ke di senyegelwe ke nama, ka paka tsa mariga.
   d) Di ka bona tlhwatlhwa e e fetang ya dikgomo tse di sa fepewang ka bupi jwa marapo.
   e) Leba dikgomo tse di mo dikampeng tsa manontshetso, di tiile ka di fepiwa ka bupi jwa marapo. Beng ba dikgomo tseo ba bona ditlhwatlhwa tse di botoka fa ba di rekisa.

Bupi jwa marapo bo jesiwa dikgomo jang?

4) a) Tlhakanya kgetse ya bupi jwa marapo, le kgetse ya letswai. Dikgomo ga di rate bupi jwa marapo bo le bosi ka gore ga bo monate. Fa bo kopantswe le letswai dikgomo di a bo rata ka bo natetshwa ke letswai.

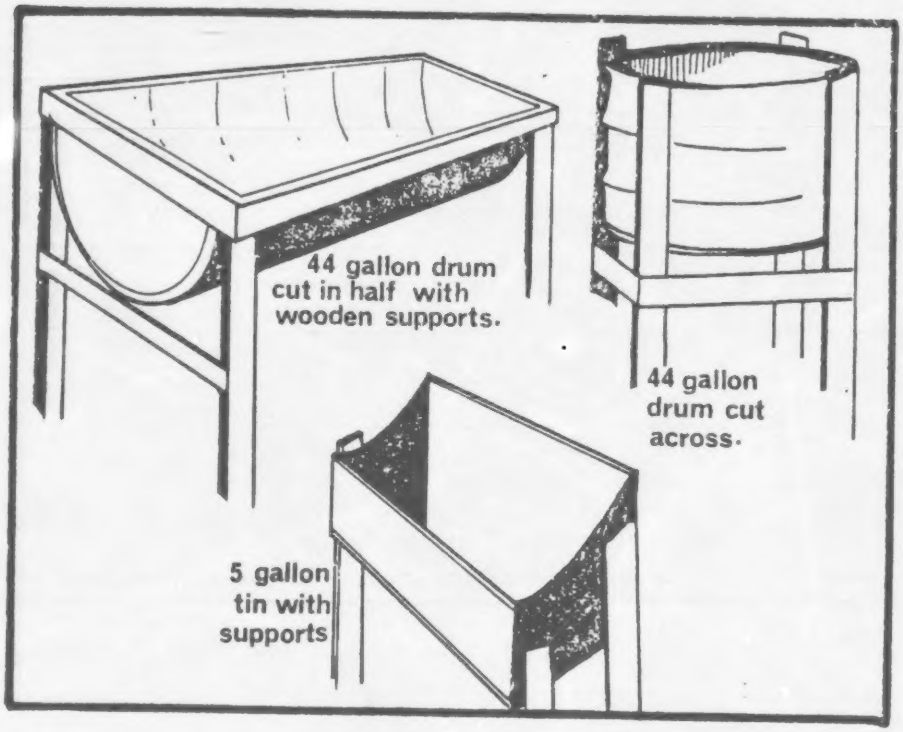
What is bonemeal and salt?

It is important to know that bonemeal and salt is only a supplementary feed and that your cattle still need plenty of grass and water.

GRASS, WATER AND BONEMEAL AND SALT TOGETHER MAKE YOUR CATTLE GROW MORE QUICKLY.

What can you use to feed bonemeal and salt?

You can make a trough to put the bonemeal and salt in. Make this trough from cutting an old drum in half. From hollowing out a log or by building a wooden box from boards.

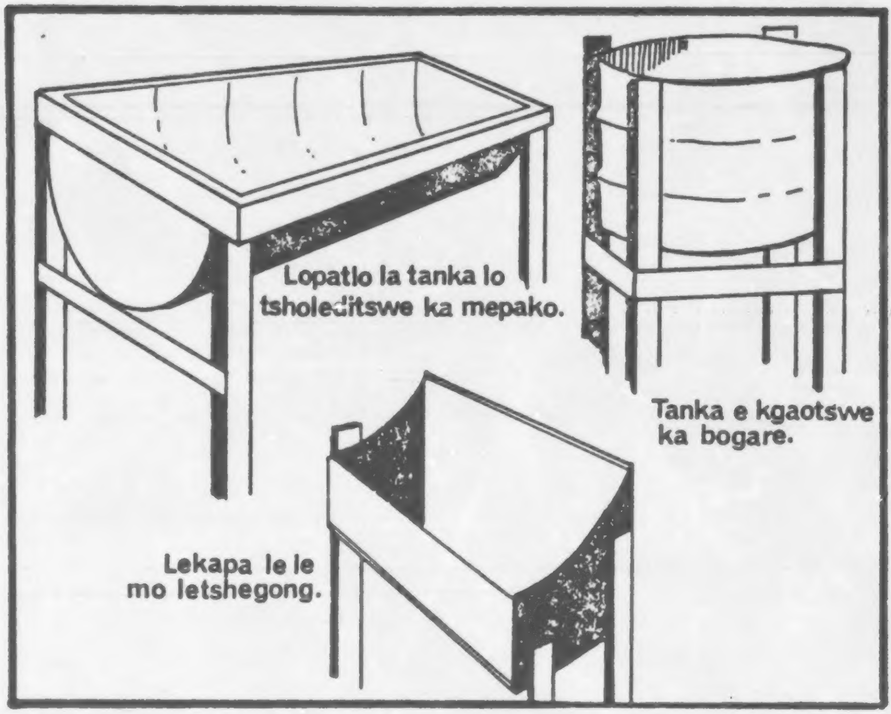

44 gallon drum cut in half with wooden supports.
44 gallon drum cut across.
5 gallon tin with supports

b) Elatlhoko gore bupi jwa marapo bo bolokesegile. O se bo bee fa go leng bokgola kana jwa kolobediwa ke metsi. Bupi jwa marapo le letswai bo rekwa mo marekisetsong a melemo ya leruo.

Bupi jwa marapo le letswai ke eng?

5) Go tlhokafala thata go itse gore bupi jwa marapo le letswai, ke dikokeletsa phulo ya dikgomo. Le gore dikgomo di batla phulo e e tshwanetseng le metsi a mantsi.

BOJANG, METSI, BUPI JWA MARAPO LE LETSWAI, DI DIRA GORE DIKGOMO TSA GAGO DI GOLE KA PELA (BONAKO).


Lopatlo la tanka lo tsholeditswe ka mepako.
Tanka e kgaotswe ka bogare.
Lekapa le le mo letshegong.

- You must raise the trough off the ground about two feet so your cattle cannot kick mud into the bonemeal and salt.
- You can put the bonemeal and salt trough at the watering point or in the kraal.

Note:

Oxen and breeding cows will eat about 120-150 g (4 - 5 ozs.) of bonemeal and salt mixture per animal per day.

Young stock will eat about 60 - 80 g (2 - 3 ozs) of bonemeal and salt mixture per animal per day.

One bag of bonemeal (50 kg) mixed with one bag of salt (50 kg) will last 50 cattle about 3 weeks.

Always ensure that bonemeal and salt is available at all times for all class of stock.

FEED BONEMEAL AND SALT AND YOU CAN HAVE BETTER CATTLE.

FEED BONEMEAL AND SALT AND YOUR CATTLE WILL GET YOU MORE MONEY WHEN YOU SELL THEM.

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Private Bag 003, Gaborone, Botswana
Printed by Government Printer

RG/GB/RB/CLK/5M September 1977

Bupi jwa marapo le letswai di tshelwa mo kae fa o fepa dikgomo?

6) a) O ka betla mokoro go ne o fepela dikgomo tsa gago.

b) Tanka ya leokwane (200 litre drum) e ka kgaoganngwa (arolwa) fa gare. Mokgwa o mongwe gape o ka betla mokoro wa legong kana wa momaganya dipolanka o di dira erete pokisi e e senang sekhurumelo.

c) O ka tsholetsa mokoro wa gago dikgato tse pedi gore dikgomo di seka tsa kopanya bupi le motshotelo. Mokoro wa dijo o ka bewa kwa sedibeng kana mo sakeng.

Gakologelwa:

Fa o simolola go jesa dikgomo bupi le letswai fa kgomo nngwe le nngwe e o e fepang, dijo tse di tletseng seatla se le sengwe. Fa ona le dikgomo di le lesome, tabola dijo tse di tlhakantsweng, ka seatla se se tletseng, ga some o tsenye mo mokorong. Morago ga lebaka o tla itse selekanyo sa bupi le letswai, se o tshwanetseng wa fepa dikgomo ka sone. Kgetsi ya bupi jwa marapo (50 kg) e tlhakantswe le ya letswai (50 kg) di ka jewa ke dikgomo tse 50 mo beking tse 3.

Fa e le gore mokoro wa dijo o mo sakeng, leka gore dikgomo di nwe metsi go sa le phakela.

FEPA DIKGOMO TSA GAGO KA BUPI JWA MARAPO LE LETSWAI O TLA NNA LE DIKGOMO TSE DIBOTOKA.

Fepa dikgomo tsa gago ka bupi jwa marapo le letswai mme o tla bona tlhwatlhwa e ntsi fa o di rekisa.

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Lwetse 1977

RG/GB/RB/CLK/5M

SELLING OF SHEEP & GOATS

Many years the owners of sheep and goats in Botswana, they didn't have a place where they could sell their sheep and goats for good prices. The number of sheep and goats was increasing every year in Botswana, the ones which were killed were eaten at home.

The situation is no longer true. Now you can get a good price for your sheep and goats.

Where can you sell?

a) Abbatoir of Botswana

B.M.C. gives good prices for sheep and goats now. You can sell at B.M.C. the same way you do with cattle through Community Livestock Producers Agents, even sending them yourself to the Abbatoir.

b) Butchers and shops

Butchers normally buy goats and they seldom agree to buy sheep. The prices which they give you are lower than what you would get at B.M.C., so ask from places in your district about the prices.

c) Selling by (palabalo)

Buyers purchase for their butchers or for selling at B.M.C. They (can) buy at the lower prices than what you (can) get at the Abbatoir.

If you have questions about the selling of sheep and goats, ask anybody at the Department of Agriculture of your district or write to:

The Chief Agricultural Economist
Ministry of Agriculture
Private Bag 3
GABORONE

THEKISO YA DINKU LE DIPUDI

Mo dingwageng tse dintsi barua - dinku le dipudi ba Botswana ba ne ba ntse ba tlhoka ko ba ka rekisang dihutshane tsa bone teng go bona ditlhwatlhwa tse di siameng. Ka ntlha ya seo palo ya dinku le dipudi e ne entse e oketsega ngwaga le ngwaga mono Botswana, mme tse di neng di bolawa e ne ele tse dijewang fela mo gae.

Seemo se jaanong ga se tlhole se le boammaaruri. Jaanong o ka bonela dihutshane tsa gago ditlhwatlhwa tse di siameng.

O ka rekisa kae?

a) Matlhabelo a Botswana

B.M.C. jaanong e naya dinku, dipudi le dikonyana ditlhwatlhwa tse di siameng.

O ka di rekisa ko B.M.C. ka yone tsela e o romelang dikgomo ka yone, ke gore ka Tshwaragano, Baemela-Barekise ba Loruo (Livestock Producers Agents) lefa ele ka go di ithomelela ko Matlhabelong.

b) Diselaga le Mabentlele

Boradiselaga gantsi ba ka reka dipudi mme ba ka tshokane ba dumetse go reka dinku. Ditlhwatlhwa tse ba di go fang di ka nna ko tlase ga tse o ka di bonang ko B.M.C. jalo botsa gore ditlhwatlhwa di ntse jeng mo mafelong a tikologo ya kgaolo ya gago.

c) Thekiso ka palabalo

Bareki mo dithekisong tsa palabalo ba kane ba rekela diselaga kana go romela ko B.M.C. Mme fa ba rekela go rekisa ko B.M.C. ba reka ka tlhwatlhwa tse di ko tlase gona le tse o ka di bonang ko Matlhabelong ka bo wena.

Fa ona le dingwe dipotso ka ga thekiso ya dinku le dipudi bona mongwe wa Lephata le Temo-Thuo la kgaolo ya gaeno kana o kwalele go:

The Chief Agricultural Economist
Ministry of Agriculture
Private Bag 3
GABORONE

Nomoro ya mogala Gaborone 4281 Extension 37.

LEFATSHE LA RONA

Pampiri e e tumileng ka ga molao wa mafudiso
Popular Version of the Tribal Grazing Land Policy

(ABRIDGED)

hnabololwa
vised

Ketapele
Preface

Bukana e tumileng e ya Togamaano ya Mahudiso ke poelelo ya e e ne ya kwalwa ka 1975. E kwaletswe gore e nne yone e e kaelang sechaba se puso e se buang mabapi le togamaano ya mahudiso e se gore ke yone fela. Go na le e e kwadilweng ka bophara ka 1975 yone ke ya bobedi ya puso e e tshwanetseng go dirisiwa.

Bukana e e tshotse bogolo ja togamaano go gaisa ya ntlha le yone ya puso ya bobedi. Se se mo bukaneng e se diretswe go thusa sechaba go tlhaloganya dintlha dingwe tse di thata mabapi le togamaano. Lefa go ntse jalo go na le se se tlogetsweng ka jaana se ise se akanyediwe. Bogolo ja tiro bo diretswe go thusa bogolo ba kabo ya ditsha, balemi-barui le baakanyetsi ba tiriso ya lefatshe mme fa tiro e e sena go fela e tla itsisiwe sechaba.

This Popular Version of the Tribal Grazing Land Policy is a revision of the original popular version printed in 1975. It is designed to be a resource handbook or guide for understanding the government's Tribal Grazing Land Policy, but is not the official word of the government. For exact wording and details of the policy, the government's White Paper Number Two of 1975 must be used.

This Popular Version includes more information than the original popular version and more than the government's policy paper. This information has been added to help everyone understand many of the difficult aspects of the policy. However, in some cases, certain information has not been included because it has not yet been decided. A great deal of work is now being done to provide information to Land Boards, farmers and land use planners and when this information is available it will be published.

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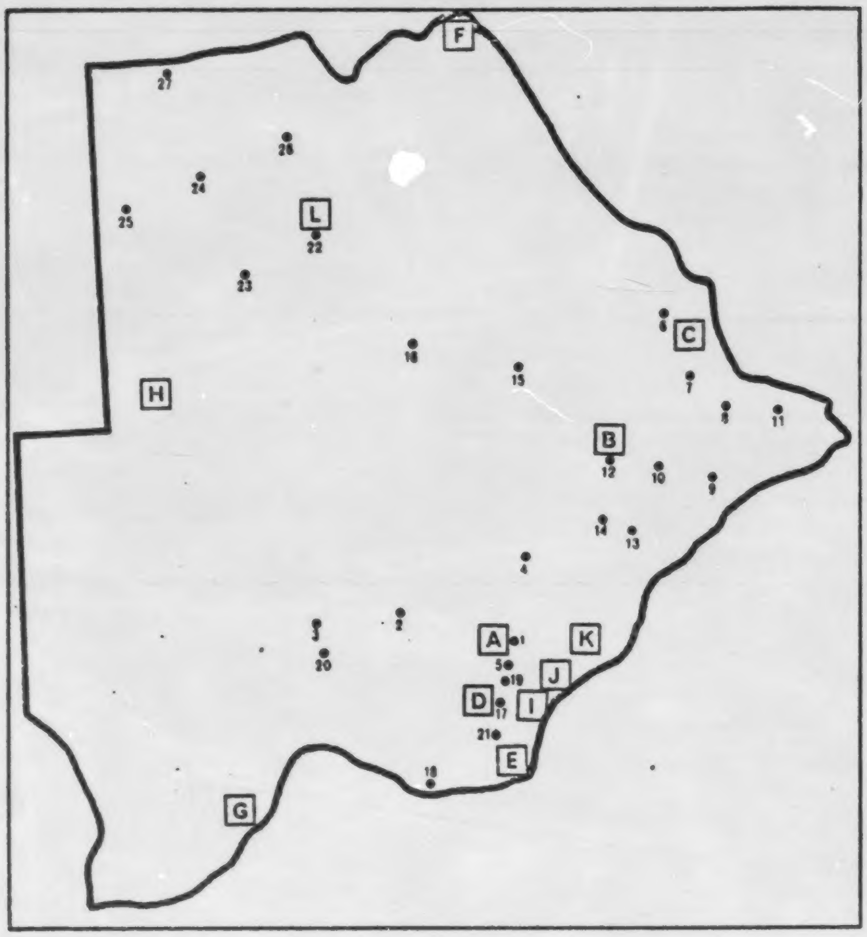
Land Boards



☐ **Land Boards**

A. Molepolole
B. Serowe
C. Francistown
D. Kanye
E. Good Hope
F. Kasane
G. Tsabong
H. Ghanzi
I. Ramotswa
J. Tlokweng
K. Mochudi
L. Maun

● **Subordinate Land Boards**

1. Molepolole
2. Letlhakeng
3. Motokwe
4. Lephephe
5. Thamaga
6. Sebina
7. Ton .'a
8. Mmadinare
9. Maunatlala
10. Palapye
11. Bobonong
12. Serowe
13. Mahalapye
14. Shoshong
15. Letlhakane
16. Rakops
17. Kanye
18. Phitshane-Molopo
19. Moshupa
20. Mabutsane
21. Mmathethe
22. Maun
23. Sehitwa
24. Gomare
25. Xanga
26. Seronga
27. Shakawe

▲ Makala a kabo ya lefatshe le makalana a one otlhe mo Botswana a tshwailwe mo mmepeng o.

▲ All Land Boards and Subordinate Land Boards in Botswana are marked on this map.

1

Therisanyo ke eng?
What is Consultation?

Puso e akantse go fetola mokgwa o mahudisetso a semorafe a dirisiwang ka teng mono Botswana. Pele ga diphetogo di diragadiwa, dilo dingwe tse botlhokwa di tla tshwanelwa go dirwa.

Santlha batho ba Botswana ba tshwanetse go bolelelwa ka ga diphetogo le mabaka a gore ke eng Puso e gopola fa di tlhokega. Jaanong batho ba tla nna le go akantshanya ba bo ba buisanya ka fa ba bonang molao o mosha o ka ba direlang ka teng.

Morago batho ba sena go akanya ka selo se, ba ka bolelela Puso se ba se akanyang ka go bua le Mokhansele wa Kgaolo le maloko a Komiti ya Pabalelo kana Mopalamente. Ba ka nna ba simolola go dira dilo dingwe tse di tla diragatsang molao.

Puso e tshwere therisanyo le batho ba Botswana go bolelela mongwe le mongwe se Puso e se akantseng le se e ikaeletseng go se dira le go utlwa se batho ba se akanyang. Therisanyo ke ya motho yo mongwe le yo mongwe. A o mang kgotsa mang Puso e batla go utlwa maikutlo a gago ka molao. Ga go na molato le fa o sa dumalane, bolelela Puso. Puso e ka simolola

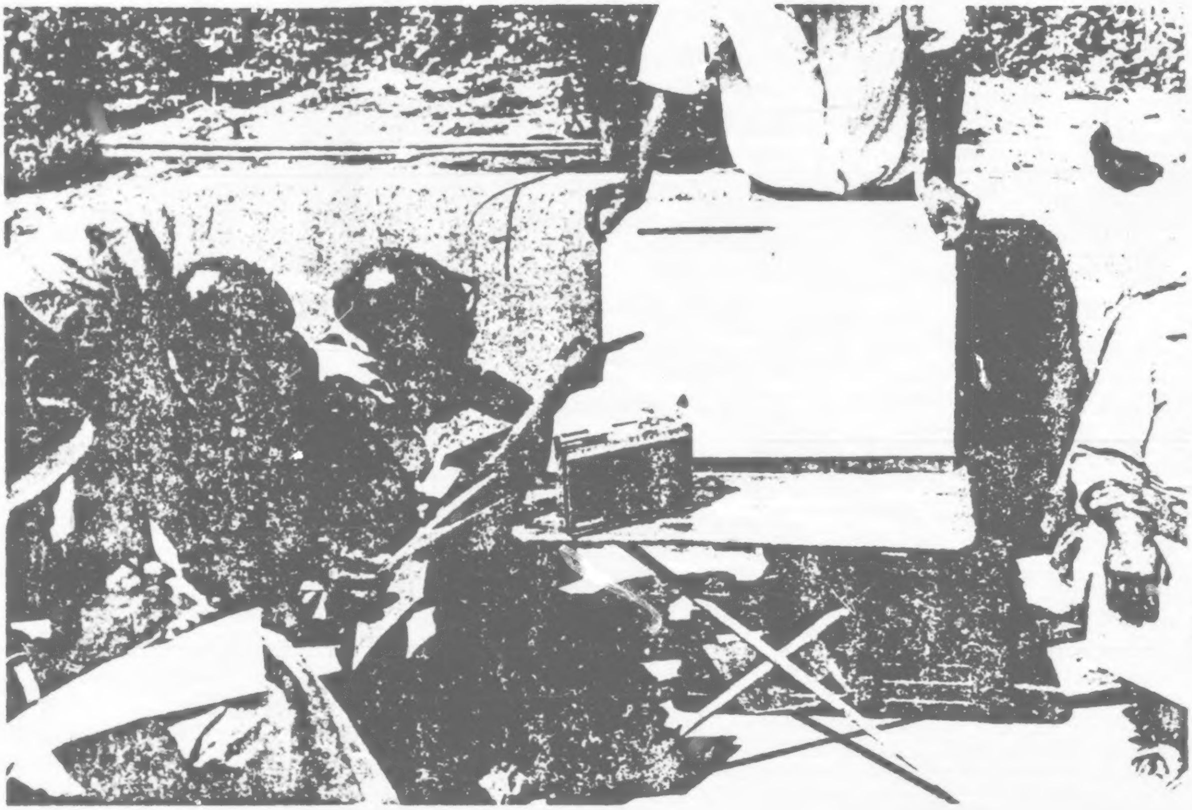
The Government has proposed to change the way tribal grazing land is held and used in Botswana. Before the changes are made, some important things must be done.
First the people of Botswana must be told about the proposed changes and why the Government thinks they are needed. Then the people should think and talk about the new policy and decide how it can work best for them.

After people have decided this, they can tell Government what they think, by talking to their District Councillors, Conservation Committee Members or Member of Parliament. They can also start to do some things to make the policy work.

Government is holding a consultation with the people of Botswana to tell everyone what Government thinks and plans to do, and to hear from the people what they think. This consultation is for everybody. Whoever you are, Government wants to know what you

▲ Batho ba be fa godimo le ba ba kafa tsebeng e e latelang ke bangwe ba ditlhopha tse di ithutang ka seromamowa. Go nale dikete tse di fetang bone tse di buisanyang ka mogopolo o moshwa wa puso wa mafudiso a se-morafe. Setlhopha se se fa godimo se bala ditsamaiso tsa one mogopolo oo, se se kafa tsebeng e e latelang se buisanya ka setshwantsho se.

▲ The people above and on the next page are part of the Radio Learning Group Campaign. There are over 4 000 of these groups discussing the government's proposed policy. The above group are reading their study materials while the group on the next page are discussing a flip chart photograph.



go diragatsa molao fa e itse maikutlo a batho ka ga molao. Puso e tla leka go diragatsa molao ka fa batho ba batlang ka teng. Therisanyo e tla nna tona mme e tla tsaya lobaka lo lo leele kagobo go na le batho ba bantsi ba Puso e batlang go itse maikutlo a bone.

Ntlha nngwe ya botlhokwa ya therisanyo ke setlhopha se se ithutang ka seromamowa e go tla simololwang letsholo la yone mo dikgweding tsa Seetebosigo le Phukwi 1976. Go tla nna ditlhopha tse di fetang dikete tse nne (4 000) mo kgaolong tsotlhe mo Botswana, tse di tla phuthegang di reetsa dikgaso tsa seromamowa, di bala kaelo ya dithuto, di buisanya ka molao di bo di begelela Puso tse di se akanyang. E ke yone fela tsela e Puso e ka itseng se batho ba se akanyang.

think about the policy. It does not matter if you disagree, tell Government. Government can only start to make the policy work when it knows how the people feel about it. They will try to make it work in the way the people want.

The consultation will be big and take a long time because there are many people whose opinions Government wants to know. One important part of the consultation is the radio learning group campaign in June and July, 1976. There will be more than 4 000 groups in all parts of Botswana, meetings to listen to radio broadcasts, read a study guide, talk about the policy and report to Government what they think. This is only one way the Government will find out what the people think.

2

Mathata
The Problem

Gompieno jaana Botswana o lebaganwe ke mathata a matona thata, tsweledisо ya tshenyo ya mahudiso. Tshenyo a dirwa thata ke go kgothega ga mahudiso. Kgothego ke go hudisa dikgomo tse dintsi thata mo lefelong le lennye thata lebaka le le leele. Dikgomo di ja bojang le dikutu mo eleng gore go nna bokete gore bojang bo tlhoge. Dikgomo di baa di gata bojang. Bojang bo a swa mme go pale gore bo tlhoge gape. Kgothego e ntsi thata mo metseng le gaufi le didiba. Kgothego e bonwa gape mo mafelong a a nang le metsi, mme mo mafelong a, ga e ntsi kagobo metsi a tsaya lebakanyana a bo a kgala mo go dirang gore dikgomo di huduge foo.

Gaufi le didiba le metse, dikgomo di sentse mahulo mo eleng gore ga a nke a nna le bojang lebaka le le leele.

Kgothego ya lefatshe e ka nna ya senya mahulo ka ditsela tse dingwe. Fa kgothego e diragala mo lefelong lengwe, dipula tsa sephai di ka nna tsa gogola mmu o o fa godimo. Mekgatsha e e boteng e e senang mosola ope e nne teng. Mariga fa go omeletse, phefo e ka nna ya tsaya mmu ya o gogola fa o neng o le gone. Fa bojang botlhe bo ile, mhero o o sa batlegeng le ditlhatshana tse di sa itumediseng di a tlhoga. Phelo ya kgotlhego ke lefatshe le le senang mosola.

Fa dikgomo di hula bojang jo bo sa siamang sentle, ga di tsale dinamane tse dintsi. Letsone dinamane tse di tsaya lobaka lo lo leele go gola gore di tle di tlhabiwe. Mo go raya gore diruiwa di bewa lebaka le le leele thata. Jaanong nako ya fa di rekisediwa matlhabelo di setse di tsofetse thata mme ba matlhabelo ba duele madi a mannye. Kwa morago go utlwa botlhoko morui le ba ntlo ya gagwe ba utlwisiwa botlhoko ke kgothego ya lefatshe.

Mathata a kgothego a ya le palo ya dikgomo tse di hulang mo lefelong lengwe. Mahudiso mangwe le mangwe mo Botswana a tshwanetse go jesa dikgomo di se dintsi thata. Palo ya dikgomo e e ka hulang mo setsheng sengwe e sa se senye e bidiwa **tekanyo phudiso.** *Tekanyo phudiso e bonwa ka dintlha tsa go nna jaana:*

— selekanyo sa pula
—selekanyo sa bojang
— go gola ga bojang
— jaaka lefatshe le ne le dirisitswe pele
— selekanyo sa pabalelo e e siameng
— selekanyo sa metsi a go nowa
— ka fa molelo o fesitseng ka teng
— mohuta wa mmu
— selekanyo sa ditlhare tse di foo

Botswana now has a very serious problem, the continued abuse of grazing land. This abuse is mainly in the form of overgrazing.

Overgrazing is grazing too many cattle on a piece of land for too long a time. The cattle eat the grass down completely to the root so that it cannot grow again easily. The cattle also trample the grass. The grass becomes exhausted and difficult to revive. This is most serious near boreholes and villages. It can also be seen near other sources of open water, but it is less serious here, because the water lasts for a shorter period of time. When the water is gone the cattle move away.

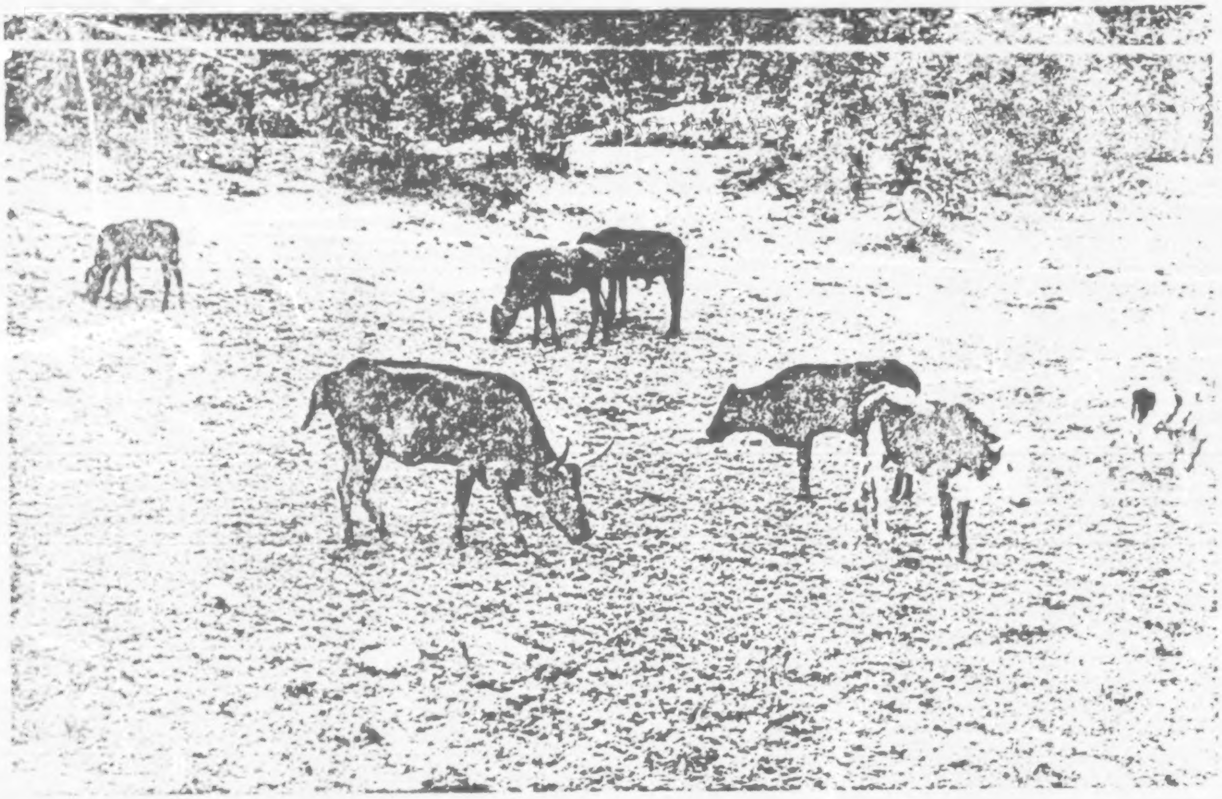
Near boreholes and villages, the cattle have damaged the grazing so much that it will not produce good grass again for a very long time.

Overgrazing may also permanently damage the grazing in other ways. When overgrazing makes a piece of soil bare, the heavy summer rains can wash away the light top soil. Deep dongas appear that cannot be used. During the winter when it is hot and dry, the winds can blow the soil away. When all the grass is gone, unpalatable weeds and thorn bushes take over. The result of overgrazing is useless land.

Cattle are then forced to walk much further to get good grazing. This means the condition of cattle will suffer. In wet years this is not serious, but in dry years, many animals die. This is what happened in 1967, but it could have been prevented.

When cattle have poor grazing, cows have fewer calves. These also take longer to grow big enough for slaughter. This means that animals are kept for many more years than they should be. And when they are sold they are too old and BMC pays less for them. Eventually it is the farmer and his family that suffers from overgrazing.

The problem of overgrazing depends on the number of cattle kept on any piece of land. Grazing land, wherever it is in Botswana can only feed a limited number of animals. The number of animals that can graze on the land without damaging it is called the **carrying capacity.** *It is determined by factors such as:*

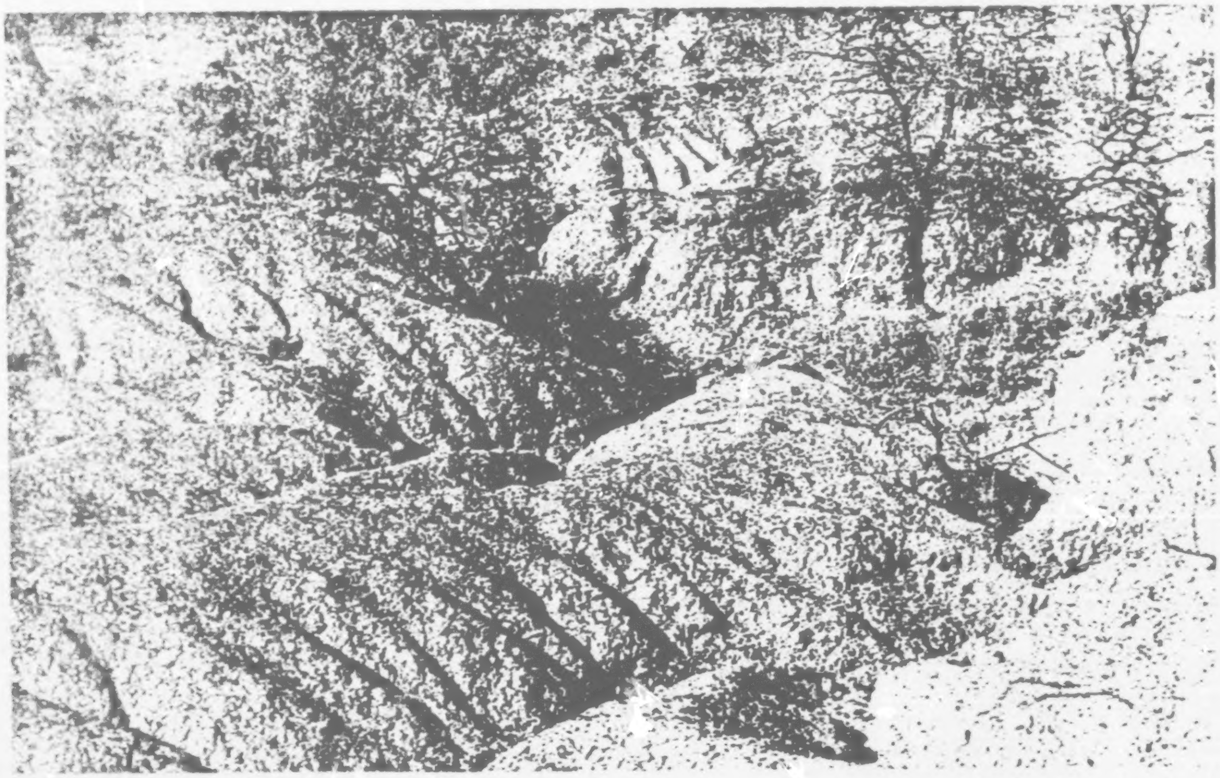


▲ Go pitlaganya diruiwa mo setsheng se sebotlana sebaka se se telele go dira gore dikgomo di bopame di nne jaana go sena go nna le poelo epe mo go beng.

▼ Fa pitlagano e e sa emisewe, phefo le pula di gogola mmu otlhe o o rukutlhegileng pheleletso go diragale dikhuti tse di boteng mo setsheng seo.

▲ Grazing too many cattle on a piece of land for too long a time has led to these poor looking and unprofitable cattle.

▼ When overgrazing is not stopped, and wind and rain attack the bare land and deep dongas are formed.



Jalo he, tekanyo phudiso e tla fetoga le paka ya ngwaga, tsa loapi, tikologo eo le palo ya dikgomo le ditokahatso tsa pabalelo ya dikgomo.

Mo mahelong a mantsi mo Botswana, go na le dikgomo tse di fetileng tekanyo phudiso. Palo ya dikgomo tse di hulang mo lehelong lengwe e bidiwa tekanyo loruo. Pabalelo e e tlhamaletseng ya dikgomo e diragala fa tekanyo phudiso le stocking rate di tshwana.

Mo mokgweng wa gompieno wa go hudisa kwa morakeng, golo mo ga go dirwe mme ga go na ope mohumi kgotsa mohumanegi yo o boelwang ka dikgomo tsa gagwe. Mo mahudisong a a gaufi le metse, tlhokomelo e e botlhokwa ya dikgomo e tshwerwe. Bahumi bangwe ba ba kgonang go epa didiba ba hudugela kwa metlhabeng, mme barui ba bantsi thata ba patikega go sala mo mahudisong a a tlhakanelwang. Mo mokgweng wa gompieno o o ntseng o itsege, fa motho a leka go somarela bojang mo kgaolong ya gagwe, o abo a itshenyetsa nako ka gobo yo mongwe o tla tsenya dikgomo tsa gagwe foo. Mokgwa wa gompieno wa meraka ga o busetse lefatshe la Botswana mo go lekaneng. Mahudiso a kgothega ngwaga le ngwaga. Botswana otlhoka kgwebo ya dikgomo mme o tlhoka mahudiso a a a ka godisang dikgomo. Botswana ga a tlhoke mahudiso gompieno fela o tla ba a e tlhokela kamoso gore bana ba rona ba tle ba itshidise.

Molao wa Puso wa mahudiso a Semorafe o leka go dira sengwe ka mathata a. Mo dikgaolong tse di latelang, re tla buisanya ka mengwe ya megopolo e.

— the amount of rainfall
— the amount of grass
— the quality of the grass
— past use of the grass land
— extent of improved management
— the amount of drinking water
— number and extent of fires
— the type of soil
— the amount of bush.

Therefore, the carrying capacity will change with the season, the weather, the particular area of Botswana and the extent of grazing management.

In most places around Botswana, there are more cattle on a piece of land than its carrying capacity. The actual number of cattle grazed on a piece of land is the stocking rate. For proper range and cattle management, the carrying capacity and the stocking rate should be the same.

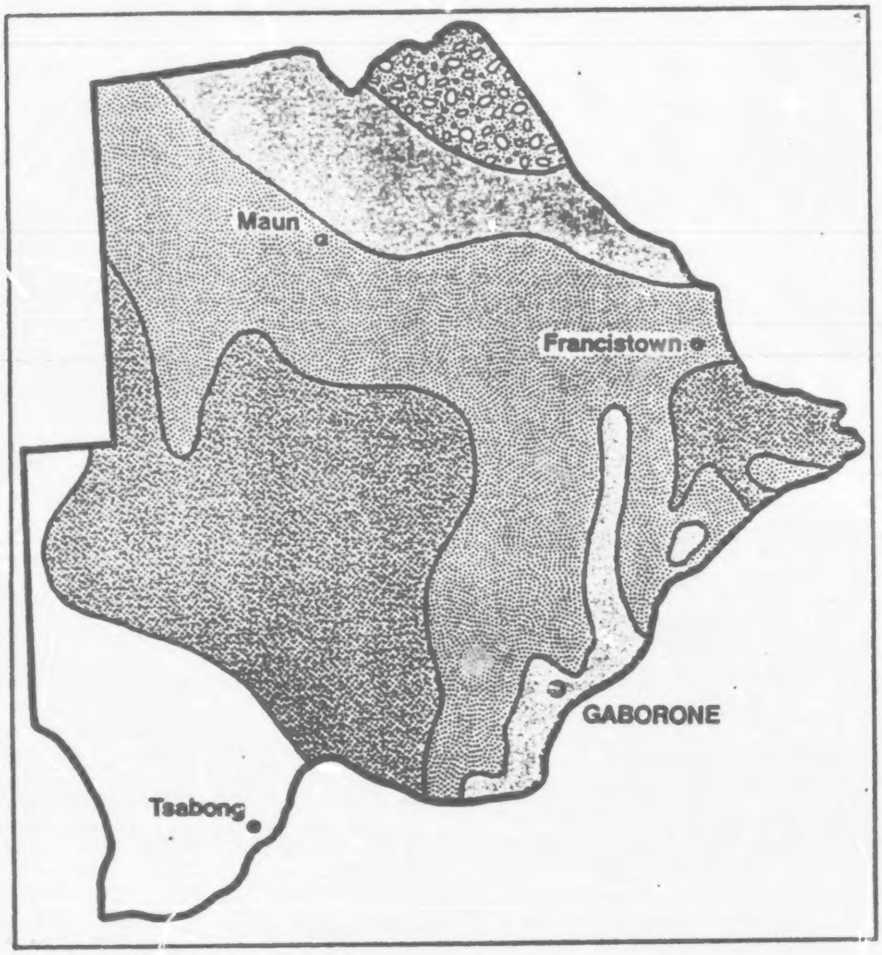
Under the present cattle post method of ranching, this does not happen and no-one, rich or poor, can improve his livestock profits. In grazing areas near villages, only simple care for animals is possible. Some large cattle owners who have the money to drill boreholes are able to move to the sand veld, but most farmers are forced to stay in the crowded communal areas.

Under the present traditional system, if a cattle owner tries to conserve grass in his area, it does not help him. Someone else can bring their cattle into the area and use it.

The present system of cattle-post ranching does not benefit Botswana sufficiently. The grazing land is overgrazed more and more every year. Botswana needs the cattle industry, and it needs the grazing for that industry. Not only does it need the grazing now, but it needs it for future generations of Batswana.

The Government policy for Tribal Grazing Land attempts to do something about this problem. In the next sections, we will discuss some of thse proposals.

Potential Carrying Capacity



▨	8 ha per mature animal
▨	12 ha per mature animal
▨	16 ha per mature animal
▨	21 ha per mature animal
☐	27 ha per mature animal

These figures represent only an Average (fair) Range Condition for each zone

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▲ Mmepe o o supa tekanyo phudiso ya mafulo a a farologanyeng mo Botswana. Tekanyo phudiso e diriwa ke dilo tse dintsi jaaka go na ga pula, mofuta wa bojang le mekgwa ya tlhokomelo e e dirisiwang. Jalo fa melelwane e e fagare ga dikgaolonyana tse e sale kakeletso fela.

▲ This map shows the average carrying capacity of different areas of Botswana. The carrying capacity depends on many different factors like rainfall, kinds of grass, and management techniques. Therefore the boundaries between these areas are only approximations.

District Stocking Rates

	Grazing Land	No. Cattle	Stocking Rate	Carrying capacity
	'1000 km^2	'1000 head	ha/mature animal	ha/mature animal
CENTRAL	131.5	1090	⑫	16
NORTH EAST	3.9	46	⑨	16
NORTH WEST	87.6	206	43	16
CHOBE	6.8	5	136	8
GHANZI	65.1	131	50	21
KGALAGADI	80.3	148	54	24
KWENENG	31.4	182	17	16
KGATLENG	6.5	120	⑤	12
SOUTH EAST	1.0	58	②	12
SOUTHERN	25.7	230	⑪	16
TOTAL	439.8	2211	20	16

Note: ○ **indicates overgrazing**

▲ Fa godimo ke kgaoganyo ya ditekanyo lorue (stocking rate) le ditekanyo phudiso tsa dikgaolo tse di farologanyeng. Tekanyo phudiso e reela mo ngwageng mongwe le mongwe go tlhakana le selekanyo sa pula ebile go nale mekgwa ya tlhokomelo e e seng kalo-kalo.

▲ The table above is the average stocking rates and carrying capacities for different districts. The carrying capacity refers only to a year with average rainfall and under minimal management conditions.

3 Tiriso le Tshomarelo ya Dikgomo
Cattle Management

Molao wa Puso wa Mahudiso a Semorafe o dirilwe go emisa tshenyego ya bojang jwa Botswana ja botlhokwa. Mo go ka dirwa ebile go tshwanetse go dirwa.

Bojang bo ka tlhokomelesega sentle fa ntsifatso ya dikgomo e ntse e tsweletse. Go oketsa dikgomo ke go di tokahatsa seemo gore di tle di dire morokotso o montsi fa di rekiseditswe ba BMC. Go oketsa dikgomo ga go reye go ntsifatsa palo ya tsone hela. Tlhotlhomiso e e ntseng e tshwerwe ke ba lephata la Temo Thuo e supa fa koketso ya dikgomo e ntsifatsa morokotso go menagane. Ka mafoko a mangwe go raya gore barui ba bona morokotso wa sephatlo sa morokotso o ba ka bong ba o bona fa ba dirisa mokgwa wa gompieno wa pabalelo ya dikgomo. Pabalelo e e tlhabolotsweng go rewa mokgwa wa segompieno wa go tlhokomela dikgomo o o thusang barui go dira dikgomo tse dintle thata.

Sekai, re itse gore kgomo e ka tsala ngwaga le ngwaga. Mme lefa go ntse jalo, kwa merakeng ra bo re le sego fa kgomo e ka tsala gangwe mo dingwageng tse pedi. Fa re tlhaola namane ka nako re ka thusa mmaayo gore e tie ka pela, kgomo eo e ka re tsalela namane ngwaga le ngwaga.

Tse di latelang ke dingwe tsa ditsela tsa tlhabololo dikgomo.

1. **Mahudiso a mantle.** Bojang jo bontle jo bontsi ke tsela ya botlhokwatlhokwa ya go babalela dikgomo. Dikgomo di tshwanetse go hula letsatsi jotlhe (24 hrs) mme di tshwanetse go nna le bojang jo bo di lekaneng ngwaga otlhe. Gantsi mariga, dikgomo mono Botswana ga di kgore bojang, mo go dirwa ke go tlhoka go rulaganyetsa mahulo ga go dirwe ke go tlhaela ga bojang. Ka go beela kwa tlhoko ditsha dingwe, barui ba ka nna le tumelo e e tletseng ya gore dikgomo di tla nna le bojang ngwaga otlhe lefa e le ka nako ya leuba tota. Re umakile ka tsela e mo kgaolong ya bobedi mme re tla busianya ka yone mo kgaolong ya bone kafa go dirwang ka teng.

2. **Go tlhaola dikgomo.** Mo dinakong tsotlhe tse barui ba letla dinamane di anya go fitlha di nna ditona thata mo di ka sekang tsa huhumela bo mmaatso kgotsa di sa tlhole di batla go anya. Di ka nna tsa tsaya dikgwedi tse dintsi. Mo nakong e, kgomo e e anyisang ga e kake ya tia kagobo e santse e dira mashi. Lefa gontse jalo, fa namane e ka kgwisiwa e na le dikgwedi tse di boroba bongwe, yone le mmaayo di a thusiwa. Namane e kgona go gola ka bonako e eja bojang fa mmaayo a tia a bo a nonofela go dusa gape.

The Government's policy on Tribal Grazing Land is aimed to stop the destruction of Botswana's valuable grassland. This can and must be done.

The grassland can be maintained while cattle productivity is increased. Increasing cattle productivity means improving cattle quality and increasing numbers for sale so they bring higher profits when sold to BMC. Increasing cattle productivity does not mean only increasing the number of cattle.

Research done by the Ministry of Agriculture has shown that improved cattle management can more than double the productivity of any farmer's cattle. In other words, farmers are getting less profit from their cattle when they use the present cattle post method of raising cattle. Improved cattle management means using modern livestock practices to help cattle produce their best.
For example, we know that cows are capable of producing one calf every year. However, on cattle posts we know that a cow produces only one calf every two years. If we wean the calf at the proper time and help the cow regain her condition, then we can be assured of almost one calf every year from each cow.

The following are some aspects of modern improved cattle management.

1. **Good quality grazing.** Plenty of good quality grass is the most important aspect of any cattle management. Cattle need to graze twenty–four hours a day and must have enough grass for the entire year. Very often during the winter, cattle in Botswana do not have enough good grazing. This is because of lack of management, not lack of grass. By setting aside certain areas, farmers can assure enough grazing for all seasons and even for droughts. We mentioned this in section two and we will discuss how it can be done in section four.

2. **Weaning.** At present, farmers let calves suck their dams until the calf is too large to fit under the mother or it stops on its own. This may take many months. During this time. the cow cannot regain all her strength for she is still providing some milk. However, if the calf is weaned at the age of nine months, both calf and mother benefit. The calf can start to

3. Phokotso ya dikgomo. Batho ba le bantsi ba lesa dikgomo go fitlhela di tsofala thata. Dikgomo tse di tsofetseng ga dina mosola ebile di senya bojang jo bo tshwanetseng dikgomo tse di tiileng tse di santseng di tsala. Dikgomo tse ditona tse di tshwanetse go rekisiwa, sekai, re itse gore kgomo e e fetileng dingwaga tse some ga e tsale kgotsa ga e tsale dinamane tse dintle. Kgomo ya go nna jaolo e tshwanetse go bolawa. Re itse gape gore dikgomo tsedi tsofetseng ga di dire madi a mantsi kwa BMC, jalo di tshwanetse go tlosiwa pele ga di tsohala thata.

mature and grow rapidly on grass while the cow regains her strength for the next season.

3. Culling. Many people keep cattle until they are too old. Old cattle are less useful and waste much of the grazing needed by more useful or productive cattle. These older cattle should be sold. For example, we know that a cow that is more than ten years old does not produce good calves or many calves. She should be killed. We also know that very old cattle bring lower prices at BMC, so they should be removed before they become too old.

▲ Fa o fepa dikgomo ka bupi jwa marapo le letswai di gola ka bonako di itekanetse.

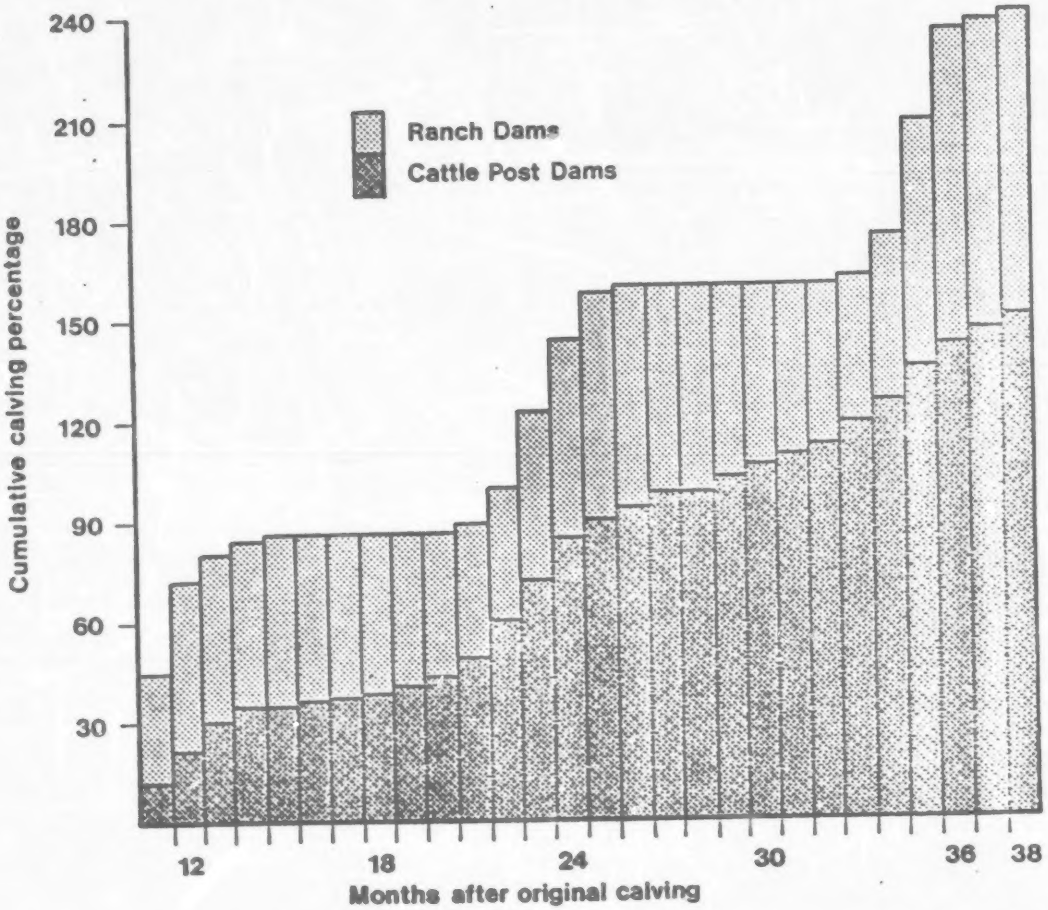
▲ Cattle grow fast and healthy when fed bonemeal and salt as a supplement.

4. Tokafatsa seemo sa kgomo tse dinamagadi. Mo thuong ya dikgomo, tse dinamagadi ke tsone e leng tsa botlhokwatlhokwa, ka e le tsone di tsalang ngwaga le ngwaga. Fa re na le mahudiso a a siameng ngwaga otlhe le boupe ja marapo, dikgomo tsa rona tse dinamagadi di ka nna di nonofile ya ba yare di sena go tsala tsa tia kapela mo di ka dusang ngwaga o o latelang. Gape kgomo e e tieleng e nonofile e tsala namane tse ditona tse di nonofileng.

5. Losika lo lonte. Tiro ya tlhotlhomiso e supile gore kgomo tsa Tuli ke kgomo tsa losika tota e bile di siametse Botswana di bo di latelwa ke tsa Tswana. Bo Ralophalo ba lephata la temo le loruo ba ithutile ka masika a dikgomo a a farologanyeng go bona

4. Better Cow Condition. Cows are the most important aspect of cattle production, for they must produce the new calves each year. If we provide adequate grazing all year and mineral supplementation in the form of bonemeal, the cow can stay in better condition, and when the calf is born the cow can quickly regain all her strength for the next season. Also, a more healthy and strong cow will produce a more healthy and strong calf.

5. Good breeds. Research has shown that Tuli purebred cattle are best for Botswana and Tswana are second best. Scientists in the Ministry of Agriculture studied many dif-



▲ Ka tlhabololo ya dikgomo le tlhokomelo, palo ya tsone e ka ntsifala. Tsalo ya dinamane ke se se botlhokwa tlhokwa se se ka busetsang mong. Tsela e ntshontsho fa godimo e supa palo ya dinamane ko merakeng, fa e e fagodimo ga yone e supa palo ya dinamane e e ka bonwang fa go tlhabolotswe maludiso ka mekgwa ya tlhabologo.

▲ With improved cattle management pracitces, cattle can be raised more profitably. The number of calves born to a herd is one important measure of successful cattle production. The dark portion of the graph is the average number of calves from cattle post herds. The lighter line above shows how many more calves can be expected with improved cattle management practices.

gore ke dife tse di golang mo go kgatlhang gape di tsala thata, ha motho a akanyetsa phulo le pharologanyo ya dipaka tsa ngwaga. Ba ne ba rata Tuli. Gape ba lemoga gore kgomo ya Tswana e ntsha losika lo lontle fa e gwetswe ke poo ya Brahman.

6. Dijo. Re itse gore dikgomo jaaka batho di tlhoka mefuta e e farologanyeng ya dijo gore di gole ka pela e bile di nonofile. Go fa dikgomo monontshane o tshwanetse go di fepa ka boupe ja marapo le letswai ngwaga otlhe. Ga di lope madi a mantsi e bile di ka rekwa mo go ba kalafi ya diphologolo gaufi le wena.

7. Kalafi. Mo tirisong le tshomarelo ya dikgomo e e tlhabolotsweng, bolwetse mo dikgomong bo lemosega ka pela di bo di alafiwe ka pela pela. Morui yo o nnang le dikgomo tsa gagwe o di itse seemo sa

ferent breeds of cattle to see which grew the best and reproduced the most, considering Botswana's vegetation and climate. Their recommendation was the Tuli. They also found that if people wanted to cross-breed their Tswana cows with a better bull, they should use Brahmans.

6. Supplemental feeding. We know that cattle, like humans, need different kinds of food to make them grow strong, fat and quickly. The grass in certain parts of Botswana lacks phosphorus, a mineral that is necessary to make cattle grow fast, strong and healthy. To give this mineral to cattle we must feed bonemeal and salt throughout the year. It costs very little and can be bought from the Veterinary Advisory Centre near you.

▲ **Kalafi ya loruo le yone ke nngwe ya mekgwa e e tlhabolotsweng ya tlhokomelo ya dikgomo.**

▲ **Veterinary care is an important aspect of improved cattle management practices.**

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tsone, o ka di alafa bolwetse bo ise bo di tsene thata.

Ko merakeng gompieno metlhala ya tlhabololo e go builweng ka yone fa godimo ga e kake ya diragatswa. Lefa barui ba na le dipoo tse dintle tsa losika, dikgomo tsa bone di ka nna tsa gwelwa ke dipoo di sele tse e seng tsa losika. Lefa dikgomo di fiwa boupe jwa marapo le letswai, pharologanyo ga e bonale thata ka gore dinamane di ntse di anya di godile. Puso e lemotsha batho gore ba ka solegelwa molemo thata mo tlhabololong le tshomarelo ya dikgomo fa ba ka diragatsa dikgakololo tse di setseng di umakilwe. Se ga se thata go dirwa jaaka re tla bona mo karolong e e latelang.

7. Veterinary care. Under improved cattle management condition, diseases can be detected much sooner in cattle, and treatment can be administered sooner and more effectively. A farmer who sees his cattle every day and knows their conditions, can cure diseases or parasite attacks before they become serious.

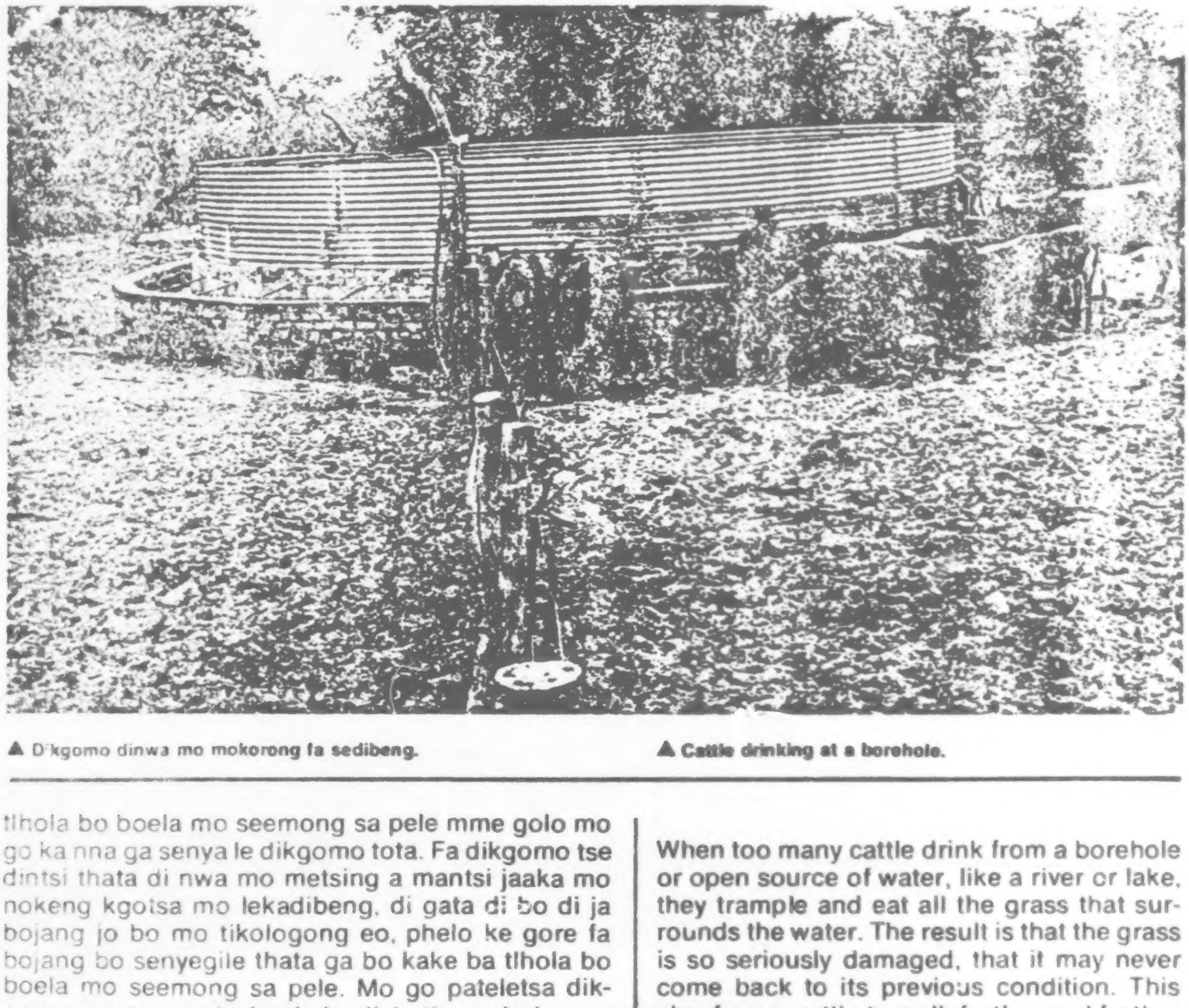
Under the present cattle post method of raising cattle in Botswana, the above improved management practices cannot be followed. Of course farmers can start to use improved bulls, but then their cows can stray into the neighbour's herd and be served by his poor quality bulls. Cattle can be fed bonemeal and salt, but the effect of this may not be seen because calves are still sucking their dams too long. The Government recommends that for the best results from improved cattle management, all the above practices should be done together. This is not difficult to do as we will see in the next section.

4

Metsi le go teratela
Water and Fencing

Kgaolo e e bua ka ditsela tse pedi tsa botlhokwatlhokwa tsa go babalela dikgomo. Go epa sediba le go teratela setsha se dikgomo di tla hulang mo go sone. Go epa sediba le go teratelela go tlhokafala thata mo pabalelong ya dikgomo mme ditsha tse pedi tse di ka se thuse sepe ga di sa dirisiwe ka fa mokgweng.

Rotlhe re a itse gore dikgomo ga di kake tsa hula fa go sena metsi mo bogaufing. Gape re itse gore fa metsi a le letswai ga a solegele dikgomo molemo ka tsela epe. Se batho ba le bantsi ba sa se tlhaloganyeng ke gore dikgomo tse dintsi thata mo lehelong le le lengwe fela di ka senya bojang mo tikologong eo mo gorayang gore ga bo kake ba tlhola bo boela mo seemong sa pele mme golo mo go ka nna ga senya le dikgomo tota. Fa dikgomo tse dintsi thata di nwa mo metsing a mantsi jaaka mo nokeng kgotsa mo lekadibeng, di gata di bo di ja bojang jo bo mo tikologong eo, phelo ke gore fa bojang bo senyegile thata ga bo kake ba tlhola bo boela mo seemong sa pele. Mo go pateletsa dikgomo go tsamaela kgakala di batla mahulo a a siameng.



▲ Dikgomo dinwa mo mokorong fa sedibeng.

▲ Cattle drinking at a borehole.

This section talks about two very important aspects of improved cattle management. Both water and fencing control where cattle will graze. Both water and fencing are important to cattle management, but both will be ineffective if not used correctly.

We all know that cattle cannot graze where there is no water within walking distance. We also know that if the water is too salty, it is of no use to cattle. What many people do not know is that too many cattle drinking from one point can seriously damage the grazing near that point and eventually harm the cattle.

When too many cattle drink from a borehole or open source of water, like a river or lake, they trample and eat all the grass that surrounds the water. The result is that the grass is so seriously damaged, that it may never come back to its previous condition. This also forces cattle to walk further and further for good grazing.

▲ Go agelela ka terata ke sengwe sa botlhokwa se se ka kganelang itaolo ya dikgomo go ya kwa le kwa le go simolola tlhokomelo ya loruo e e tlhabolotsweng.

▲ Fencing is one of the best ways to control the movement of cattle and start improved cattle management.

Mathata a a ka tilwa ka go epa didiba tse dintsi tse dingwe kgotsa ka go tsenya diphaephe tse di tla rwalelang metsi kgakala le sediba.. Ka tsela e, dikgomo di ka noswa mo mahelong a a farologanyeng ka dinako tse di khutshwane. Mekgwa e mebedi e e turu e tlhwatlhwa tona. Go botoka go dirisa ditsela tsa tshomarelo ya dikgomo tsedi umakilweng mo kgaolong e e fetileng. Le go fokotsa palo ya dikgomo fa lefelong le le lengwe le dikgomo di nwang teng.

Mathata a mangwe ke gore barui ba ba nang le madi a mantsi ba ba kgonang go epa didiba ba ntse ba kgona go laola mahudiso a mantsi thata. Selo fela se seneng se tshwanetse go dirwa ke go katologanya didiba sekgele sa 8 km. Ka go dira jaana, barui ba ne ba kgona go laola ditsha tse ditona tsa mahudiso. Molao wa mahudiso a Semorafe o ikaeletse go fa batho kgotsa motho ka sengwe taolo e e tletseng ya ditsha. Le fa go epa didiba go ja madi a mantsi molao o ntshitse mekgwa ya go dira jalo. sekai, mo kgaolong ya bosome ya buka e, re tla buisanya ka go bopa ditlhopha tsa barui fa palonyana ya barui e tla tlhakanelang dituelo le morokotso.

Go teratelela ke tsela ya segompieno ya go laolela matsamaelo a dikgomo. Pele, matsamaelo mangwe a dikgomo a ne a laolelwa ka go di disa. Mme go disa go siame fela mo go laoleng matsamaelo a dikgomo. Badisa ga ba kake ba thibela dikgomo go anyisa

These problems can be avoided by drilling more boreholes or piping the water away from existing watering points to distant troughs. In this way, cattle can be watered at different points and for shorter periods of time. Both these solutions are expensive. it is better to start the improved management practices listed in the last section and reduce the number of cattle at any one watering point.

Another problem is that farmers with enough money to drill boreholes have been able to gain control of large areas of grazing. In the past, anyone could drill a borehole who could afford it. The only requirement was that boreholes were placed eight kilometres apart. By carefully placing boreholes within this limit farmers could control large areas of grazing. The Tribal Grazing Land Policy proposes to give farmers or groups of farmers exclusive control over pieces of land.

Although boreholes and water reticulation is expensive, the policy suggests ways in which the cost can be met. For example in section ten of this book, we will discuss forming ranching groups where a number of farmers can share the costs of ranch developments as well as share the profits.

kgotsa go di letlelela go hula letsatsi jotlhe le bosigo. Go teratelela go letla dikgomo go hula lebaka la 24 hrs letsatsi le letsatsi ngwaga otlhe go dira gore dikgomo di hule mo lefelong le le lengwe fela kwa di tshwanetseng go nna teng

Go tlhoka go laolelwa mahudiso gantsi go dira gore dikgomo di seka tsa ata le gore di seka tsa dira morokotso. Dikgomo di batla bojang jo bonana. Mme bojang jo bonana ga bo gola bo ja dikotla tse di beilweng mo setlhareng. Fa bojang jo bonana thata bo jewa, setlhare se a koafala. Fa bojang bo godile, setlhare se a bo se beilwe dikotla mme ga bo koafale, ga bo jewa. Nako e e siametseng gore bojang bo jewe ke pele ga bo thunya. Jaanong, go bona dijo tse dintsi tsa dikgomo mo setsheng, diruiwa ga di a tshwanelwa go letlwa go hula bojang jo bonnye thata. Di tshwanetse go diswa gore di hule bojang jo bo godileng.

Go dira jaana re tshwanetse go di thibela go ja bojang jo bonana mme ra di kganelela kwa bojannyeng jo bo godileng. Mo go tlhoka diterata, ka tsela e re ka kgona go fa dikgomo tsa rona dijo tse di siameng le go letla bojang go gola sentle.

Tsela e e siameng ya go somarela bojang ke go bo lesa bo gola pele e re morago go letlwe dikgomo gore di bo je ka bonako. Dikgomo di tshwanetse go tlosiwa bojang bo ise bo simolole go tlhoga gape gore di seka tsa ja bojang bo eleng gone bo tlhogang. Kwa morakeng kwa go sa laolelweng matsamaelo a dikgomo, di ja bojang jo bonana jo eleng gone bo tlhogang mme di tlogele jo bogologolo. Jaanong bojang bo bonnye bo swe. Mo ditsheng tse di terateletsweng bojang bo jewa ka go hapaanngwa, mme bo fiwe nako ya go gola le go thunya mme bo seke bo swe.

Dijo tsotlhe tsa dikgomo ke bojang mme mo mokgweng wa segompieno bojang ga bo lekane diruiwa. Fa go sena mahulo a a lekaneng, diruiwa ga di ate ga di gole ka bonako mme di seke di siamele go tlhabiwa. Ka BMC e duelela bontle jwa nama, go bonala gore kgomo ya go nna jalo ga e busetse mong a yone sepe.

Ka go teratelela, mahudiso a ka babalelwa a ba a beelwa go feleletsa dikgomo go tlhabiwa, go gama, dikgomo tse di seng dintsi le dipholo tse di golegwang gore di tle di dirisiwe mo sebakeng sa dipula di simologa.

Fencing is a modern method of controlling the movements of cattle. In the past, some control of cattle was accomplished by herding. But herding is only partially effective for improved cattle management. Herd boys cannot keep calves from their dams or allow grazing all night as cattle need. Fencing works 24 hours a day and every day of the year to assure cattle are kept where they should be.

Uncontrolled grazing often causes poor quality cattle and low profits. Cattle prefer to eat very young grass. But young grass as it grows has used up the food stored in the plant. If the very young grass is eaten, the plant is made weak. When grass is mature, the plant has stored more food and it is not wakened when it is eaten. The best time to have the grass eaten is just before it flowers. So to get the most cattle food from a piece of land, the animals should not be allowed to eat very young grass. They should be made to eat more mature grass.

To make them do this we must keep them off young grass and keep them on mature grass. This needs fences. In this way we can give our cattle the right amount of food and keep the grass growing well.

The best way to look after the grass is to let it grow without being eaten for a long time and then let the cattle eat it quickly. The cattle should be taken away before the eaten grass starts growing again so that they do not eat the new growth. At a cattle post with uncontrolled grazing, the animals will eat the youngest grass leaving the older plants. Then younger plants die out. In fenced areas all the plants are eaten in turn, but they are given time to grow again and to seed and do not die out.

The main diet of cattle is grass and under the present system of cattle post management there is insufficient grass for all animals. Without adequate grazing, domestic animals have low fertility, slow growth and late maturity which results in poor quality animals for slaughter. As the BMC pays on quality, it is obvious that the cattle post gives a low return.

With fencing, grazing can be managed and kept for finishing animals for slaughter, milking, small stock or for keeping work oxen fit to take advantage of the early rain when ploughing.

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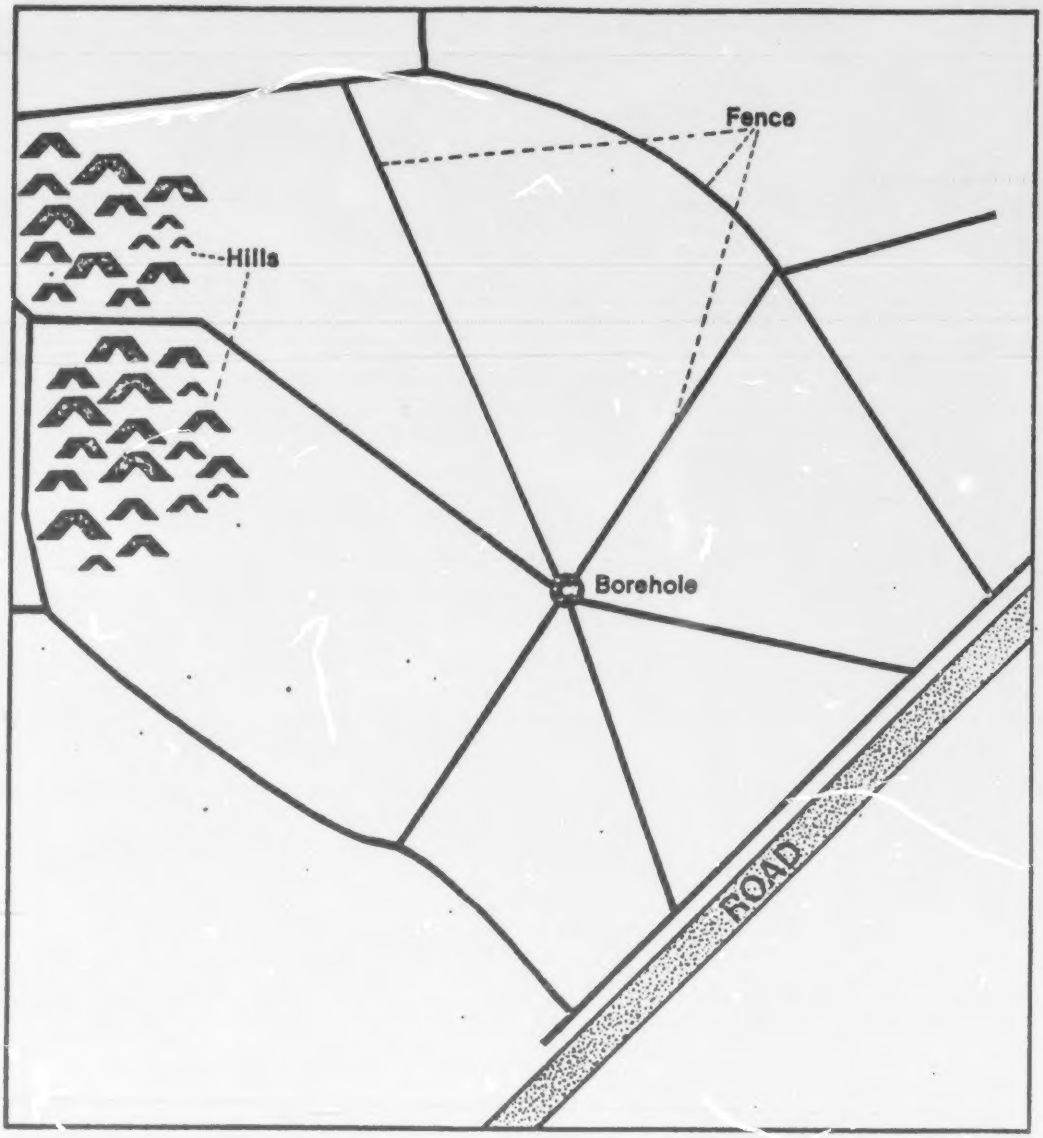
Plan of a Ranch



▲ Setshwantsho se se supa kafa Polasi e ka tokafadiwang ka teng. Rapolasi yo o simolotse ka go agelela tikologo yotlhe ya setsha se a se filweng ka terata. O tlogile a e kgaola ka bogare go dira dikampe tse pedi, tsotlhe di nale metse. La bofelo a e kgaoganya gape go oketsa dikampa.

▲ This drawing shows how a ranch can be developed. This particular producer started with a perimeter fence around his allocation of land. He then fenced through the centre of the land and across the borehole to create two paddocks. Both with water. Later he fenced off more paddocks through the centre of the land.

5

Go kgaoganya lefatshe
Zoning the Land

Molao wa Mahudiso a Semorafe o ikaeletse go aroganya lefatshe ka dikarolo tse tharo:

ditsha tse di tlhakanelwang
ditsha tse di rekisiwang
ditsha tse di beelwang fa thoko

Kgaoganyo ya lefatshe e tla dirwa ke ba kabo ya lefatshe mme e tla tsaya dingwaga tse tharo go digelwa. Etla dirwa fa ba kabo ya lefatshe ba na le kitso e e tletseng ka fa go dirisiwang lefatshe ka teng gompieno, se lefatshe le se tshotseng le gore le tlhoka eng gompieno le ka moso. Nngwe ya kitsiso e e ntse e ya kgobokanngwa gompieno, mme Puso e tsweletse ka tlhokomelo go aroganya lefatshe go tila diphoso kgotsa mathata mangwe.

Lefatshe le aroganngwa gore go tle go letlelelwa ditlhopha kana mongwe le mongwe tiriso ya bontlha bongwe jwa mafudiso mme gape go akanngwa gore lefatshe le tlhoko ko magaeng, ke barui ba ba senang dikgomo tse dintshi, le batho ba ba senang dikgomo dipe. Barui ba ba nang le dikgomo tse dintsi ba batla go simolola go rua dikgomo tse dintsi ntsi ka mokgwa wa segomipeno. Ga se maikaelelo go ba letla gore ba agelele gongwe le gongwe fela mo lefatshing la semorafe. Legale maikaelelo ke gore mongwe le mongwe le ditlhopha tsa dipolasi di letleliwe go tsweledisa dipolasi mo mafelong mangwe a a a tlhophilweng a gompieno a sa dirisiweng ka go tlhakanelwa e bile gape a sa tlhokwe go dirisetswa mafudiso mo tikologong ya masimo kana ya metse. Barui ba dikgomo tse di seng dintsi le balemi ba tlhoka mafudiso gaufi le masimo kana metse a dipitse le ditonki, loruo lo lo seng lontsi le dikgomo tse di gangwang. Jalo he, maikaelelo ke go kaya melelwane ya mafelo a batho ba tla sekeng ba letlelelwa go fudisa jaaka ba kgona/rata. Gape, maikaelelo ke go beela fa thoko mafelo mangwe a mafudiso go diriswa fa go tlhokega thata thata le go abiwa mo nakong tse di tlang. Ka ntlha ya mabaka a go akangwa go aroganya le fatshe ka dikarolo di le tharo tse di farologanang.

Go tlhokega thata go akanyetsa tiriso ya lefatshe sentle mo dikarolong tse tharo tse di akantsweng. Molao wa mafudiso o na le melawana e se ekae le ditshupo tsa kafa lefatshe le ka akanyediwang ka teng la ba la tloga la diriswa ka teng, mme legale kgaolo nngwe le nngwe e ka nna ya farologana le tse dingwe kafa e dirisang molao ka teng. Go tla tlhokega thata go dira gore molao o lebagane le mathata a farologanang a dikgaolo. Molao le tse dingwe tse di akantsweng di direga mo dikgaolong tse ditona bogolo thata jaaka ko ga Mmangwato, ko

The tribal Grazing Land Policy proposes to divide the grazing land into three zones:

communal areas
commercial areas
reserved areas.

The zoning of land will be done by Land Boards and will take two or three years to complete. It will be done after Land Boards have more information on the present use of land, its possible uses and what present and future needs exist for the land. Some of this information is being collected now, but Government is proceeding very carefully with zoning to avoid any mistakes or problems.

The reason for zoning the land is to allow groups and individuals exclusive use of some grazing land while protecting the land needs of villagers, small-scale cattle owners, and persons who own no cattle at all. Some large cattle producers want to start large-scale modern cattle production. It is not intended, that they should be allowed to fence anywhere on tribal land. It is intended, however, that individuals and groups of ranchers should be allowed to develop ranches in certain limited areas which are not presently used communally and are not required for grazing around lands or villages. Smaller cattle owners and arable farmers need grazing close to their lands and villages for draught animals small stock, and dairy herds. It is intended, therefore, to mark off areas where no individual would be allowed exclusive grazing rights. Moreover, it is intended to reserve some areas of grazing land for special purposes and for future allocation. For these reasons it is proposed to zone or divide the land into three different categories.

The need for proper land use planning applies to all three types of zones proposed. The policy sets up a few rules and guidelines for this planning and eventual use of land, but generally each district will vary in the ways it applies the policy. It will be necessary to make the proposed policy fit the conditions and special needs of each area.

The policy and its suggested rules apply mainly to the large tribal areas of Ngwato, Kweneng, Ngwaketse and Tawana. Smaller areas like the Tati, Kgatleng, Rolong, Malete

Kweneng, ko ga Ngwaketse le ko goo Tawana. Dikgaolo tse dinnye jaaka tsa Tati, Kgatleng, Morolong, ga Malete le ko Tlokweng di ka nna tsa fitlhela di na le lefatshe le lennye thata mo go le ba le batlang, jaanong go tlhokege gore go batlwe mokgwa o sele wa tiriso ya lefatshe.

Mo kgaolong tse tharo tse ditlang re tla sekaseka ditsela tse di farologanyeng tse di supang dikarolo tse tharo.

and Tlokweng may find land demand exceeds available land, and therefore must consider alternative plans and rules for the use of land.

In the next three units we will examine the various aspects that make up the three zones.

6

Ditsha tsedi tlhakanelwang
Communal Areas

Ditsha tse di tlhakanelwang di tla akaretsa dikarolo tse di dikanyeditseng metse kwa batho ba hudisang dikgomo tsa bone mmogo kgotsa kwa masimo a leng gone, ngwao ya rona ya go nna le lefatshe e tla tswelela mmogo le tsela ya gompieno ya go baya mo mahudisong kgotsa mo masimong.

Go emisa kgothego le go tokahatsa phulo mo setsheng se, Puso e tla dira dilo tse pedi tse:

— E tla kgothatsa barui ba dikgomo tse dintsi go ya kwa metlhabeng mme ba simololе go dira meraka kwa ditsheng tse di rekisiwang. Ka tsela e, stocking rate e tla hokodiwa mme e lekanngwa le tekanyo phudiso (jaaka re buile mo kgaolong ya bobedi). Ba kabo ya lefatshe mo therisanyong le dikomiti tsa pabalelo ba tla baya palo ya dikgomo e motho kgotsa ba lelwapa kgotsa setlhopha se ka hudisang mo setsheng se se tlhakanelwang. Ba kabo ya lefatshe ba tla nna le taolelo e ba e filweng ke Puso go tsamaisa molao oka botlalo. Fa go balwa palo ya dikgomo mo setsheng go bewa palo molao o ikaeletse gore dikgomo tsa mafisa di balwe e le tsa motlhokomedi wa tsone

— E tla kgothata ditlhopha tsa barui go simolola go dira meraka, mo setsheng se se tlhakanelwang, barui batla thusiwa go bopa ditlhopha tsa barui go simolola pabalelo ya dikgomo. Go tla bo go solofetswe gore bone ba tla iteratelela mahudiso a bone le go simolola pabalelo ya dikgomo jaaka mo ditsheng tse di tlhakanelwang le mo ditsheng tse di rekisiwang. Motho mongwe le mongwe ka bonosi ga a nke a letlelelwe go dira mahudiso mo setsheng se se tlhakanelwang.

Fa go dirwa mahudisetso mo ditsheng tse di tlhakanelwang, go tla dirwa dithulaganyo go akaretsa mongwe le mongwe mo setsheng sa go

Communal areas will include the present areas around villages where people graze their cattle together or have their lands. The traditional method of holding land will continue as will the present way of allocating grazing and arable lands.

To stop the overgrazing and improve the productivity of the grazing in this area, the Government will do two things:

— It will encourage large producers to move their cattle to sand veld areas not now used and start ranching in commercial zones. In this way overstocking will be reduced or the stocking rate of the land will be matched to the carrying capacity (as we discussed in section two).

— Land Boards, in consultation with Conservation Committees will set limits on the number of cattle any person, family or group can graze in the communal area. The Land Boards will also have legal power to enforce these limits. When counting the cattle in an area to set the limits, the policy proposes that mafisa cattle be counted as belonging to the person who keeps the cattle.

— It will encourage groups of farmers to start ranching. On communal land, farmers will be helped to form ranching groups to start improved cattle-management. They will be expected to fence their grazing and start improved cattle management practices in ways similar to individual and group

nna jaana. Sekai, setlhopha sa barui ga se kake sa teratelela pele ga batho botlhe mo motseng ba dumalana. Gape go tla bopiwa ditlhopha tse di tla akaretsang baagi botlhe ba motse, bahumi kgotsa bahumanegi ba ba batlang go tsenelela ditiro tse.

Le fa molao o lebagane thata le mahudiso, Puso e nale kgatlhego mo go thuseng ba ba lemang. Jalo he:

1. balemi ba tla letlwa go teratelela masimo a bone jaaka pele.

2. mahudiso a tla nna gaufi go diriswa ke diphologolo tse di dirisiwang kwa gae, dihutshane le dikgomo tsa mashi.

3. Go bewa ga masimo go tlabo gontse go tshwerwe ke ba kabo ya lefatshe.

4. le fa batho ba tla bo ba ikepela didiba gore ba nose dikgomo, Puso e tla letlelela le didiba tsa metsi a a nowang, dikgomo tsa mashi le dihutshane le go nosetsa.

ranches on commercial land. Individuals will not be allowed to form a ranch on communal land.

When developing group ranches in communal areas, plans will be made to consider the interest of everyone in that particular area. For example, a ranching group cannot fence their grazing until agreement is reached in the village. Also groups will be formed that can include anyone, large or small producers, who want to participate.

Though the policy is mainly concerned with grazing land, the Government is also interested in assisting with arable production. Therefore:

1. farmers will be able to fence their lands as before.

2. grazing areas will be kept nearby for draught animals, small stock and milk animals.

3. allocations for arable land will continue to be made by the land board.

4. although no boreholes will be drilled by individuals for their cattle, the Government will allow boreholes for domestic use, watering a few stock and for irrigation.

7

Ditsha tse di Rekisiwang
Commercial Areas

Mo ditsheng tse di rekisiwang, batho ka sengwe ka sengwe le ka ditlhopha ba ka simolola ka go reka lefatshe leo ba duela ba kabo ya lefatshe. Ditsa lefatshe leo ba duella ba kabo ya lefatshe. Ditsha tseo di tla akaretsa meraka kwa gompieno barui ba laolang mahudiso, le ditsha tsa mahudiso tse di iseng di tlhabololwe. Barui ba ba rekang ditsha ba tla hudugela kwa ditsheng tse ba tswa mo ditsheng tse di rekisiwang.

Mo dipakeng tse di fetileng, bora-dikgomo ba batona ba ne ba laola mahudiso ka go epa didiba ba di ikepela. Ba ne ba sa duele lekgetho mme gantsi ba ne ba senya lefatshe ka go rua dikgomo tse dintsi thata. Jaanong barui ba tla fiwa taolelo mo mahudisetsong mme ba tla tshwanelwa ke go tlhabolola ba bo ba tlhokomela ditsha tse ba di filweng. Ba tla duela lekgetho le le tla dirisiwang ka mokgwa o o tla solegelang mongwe le mongwe molemo.

Ba kabo ya lefatshe ba tla fa batho tetlelelo mo ditsheng dingwe ka go ba fa ditshupo tsa thekiso. Setlankana sa tshupo se supa tumalano ka fa molaong e e sa kakeng ya ganetswa ya gore motho o laola setsha. Se ka dirisiwa mo dilong tse dingwe se supa boleele ja lebaka e bile se ka tswa mo motsading sa ya baneng. Jalo barui ba ka simolola go tlhabolola lefatshe la bone ba itse gore ba tla le dirisa lebaka le leele. Gape motho yo o filweng tumelelo o ka adimiwa madi ke ba dibanka ka ba itse a sa kake a tseelwa lefatshe le gore ga a kake a palelwa ke go duela.

Ditlhopha tse di dirisang mahudiso a a tlhakanelwang le bone ba tla fiwa ditumeleio tseo go ba fa thata kana taolo mo mahudisetsong a bone. Leo le le tona mo mahudisetson a a rekisiwang ke gore bahumi ba letlelwe go simolola go tlhabolola mahudisetso gompieno jaana. Ba na le kitso le madi a go teratelela, go epa didiba le go dirisa mekgwa e e umakilweng mo kgaolong ya boraro le ya bone. Puso e bona gore ba letlelelwe go itlhabolola ka bo bone. Ba tla thusa Botswana ka go duela lekgetho le go oketsa dithekiso tsa dikgomo kwa BMC.

Legale, motho yo o filweng tumelelo ya go dirisa ditsha tse di rekisiwang o tla bo a tsentswe leitlho thata, batho ba ba hudisang mo mafelong a a tlhakanelwang ba a dirisa ba le bantsi ba tla thusiwa pele ba abelwa lefatshe. Ditlhopha tsa barui le tsone di tla thusiwa pele ga batho baba dirang ba le bosi.

Jaaka mo setsheng se se tlhakanelwang, ba kabo ya

In commercial areas, individuals and groups will start ranching by taking out leases on the land and paying rent to the Land Board for the use of that land. These areas will include large cattle posts where producers now have not yet developed virtual control of the grazing, and areas suitable for grazing. It is to these latter areas that producers will be encouraged to move from the communal areas.

In the past, large producers gained control of the grazing through the drilling and ownership of boreholes. They did not pay rent and often destroyed the grazing by overstocking. Now producers will be given exclusive control over pieces of land and will be required to develop and maintain the land in good condition. They will pay rent, which will be used to benefit everyone in the district in the form of new and improved services.

Land Boards will grant these exclusive rights to clearly defined pieces of land by issuing leases.
A lease is a legal agreement used to guarantee the control and use of a piece of land by the holder (lessee). It can also be used for other forms of property. A lease is similar to customary grants, but is for a determined length of time (usually 50 years), can be handed down within a family and is recognised within the law.
Therefore a farmer can invest in improvements and developments to his land, knowing that he will benefit from these improvements for a long time. Also, the holder of a lease can get easier loans, because the banks know the farmer is more established (for the purposes of security) and is less likely to be unable to pay.

Groups ranching on communal land will also hold leases, or a similar legal agreement to give them control over their grazing.

The main reason for commercial areas is to allow progressive producers to start improved cattle ranching now. They have the money and knowledge to fence land, drill boreholes and implement the cattle management practices listed in sections three and four. The Government feels they should be allowed to develop themselves. They will help Botswana by paying rents for the use of their grazing and by increasing the sales of

lefatshe ba tla baya palo e e lekanetseng ya dikgomo go direla setlhopha kgotsa batho ba ba hudisang ba le bosi. Mo go direlwa gore tekanyo phudiso e seka ya fetwa gape gore kgothego e seka ya diragala gape. Ba kabo ya lefatshe ba tla baya selekanyo se lefatshe le setlhopha kgotsa batho ba ba bosi ba le dirisang. Ba batlang lefatshe le lentsi ba tla tshwanelwa ke go hudugela kwa ditsheng tse di sa rekisweng.

Fa mohumi yo motona yo o leng mo setsheng se se tlhakanelwang a tshwanelwa ke go hudugela mo setsheng se se rekisiwang, o tla duelelwa ditlhabololo tse a setseng a di dirile mo lefatshing le a ntseng a le mo go lone, sekai, o ka nna a duelelwa sediba sa gagwe. Puso ga enke e mmatlela sediba se sengwe, go mo go ene kgotsa mo setlhopeng sa gagwe.

Ditsela tse dintsi tsa go tshwara ditsha tse di rekisiwang di santse di tla bonwa. Puso e santse e tshwere dikakanyo. Sekai, ba tshwanetse go sekaseka ditumelelo ka bophara mo di amang ba kabo ya lefatshe. Jaaka re tla bona mo kgaolong ya lesome dingwe tsa ditsela tsa go bopa ditlhopha tsa barui di tshwanetse go tlhaloswa pele ga go ka letlelelwa ditlhopha tsa barui.

beef to BMC.

However, a great deal of attention will be paid to who is granted leases in commercial areas for ranching. Individuals or groups who now graze in crowded overgrazed areas and who do not have other commercial leases will be given first priority in the allocation of land. Groups of cattle producers will also be given preference over individuals.

As with the communal land, the land boards will set limits for the number of cattle any individuals or group may graze on the land. This is to make sure that the carrying capacity is not exceeded and further overgrazing does not take place. The Land Boards also will determine the number of pieces of land an individual or group may hold. Those who want more land will be required to move to freehold or state leasehold ranches.

If a large producer now on communal land is required to move to a commercial area, he will be compensated for improvements he has made to the land. For example, he may be paid for his active borehole. The Government will not find another borehole for him. That is up to the individual or group of producers.

Many of the aspects of holding commercial land have not yet been decided. The Government is working on these. For example, they must examine many details concerning leases and guide Land Boards. As we will see in section ten, some of the arrangements for forming a group ranch must also be made clear before group ranches can be allowed.

8

Ditsha tse di beelwang fa thoko
Reserved Areas

Puso e lemoga bomosola jwa go dirisa lefatshe ka mokgwa o montle. Jaaka palo ya batho mo Botswana e gola le go tlhokafala ga lefatshe go ntse go oketsega go dirisa lefatshe ka botlhale go tla tlhokega thata. Fa re akanya tiriso e e siameng ya lefatshe, go a tlhokafala go akanyetsa selo se gompieno le ka moso. Jalo molao o akantse ka mohuta wa boraro wa lefatshe, le le **beilweng.**

Ditsha tse di tla beelwa go dirisiwa fa le tlhokega nako e e tlang bogolo thata. Fa ba kabo ya lefatshe ba aroganya dikgaolo tsa bone, ba tshwanetse go akanyetsa lefatshe le le ka tlhokwang go hudisa le go lema nako e e tlang. Mo go tla go direlwa go oketsa mahudiso le masimo a a leng teng le go akanyetsa batho ba ba senang dikgomo le masimo kgotsa ba ba nang le masimo le dikgomo tse di seng dintsi.

Ba kabo ya lefatshe ba tshwanetse gape go akanyetsa dilo tse dingwe jaaka diphologolo tsa naga, dipapadi, meepo le go gola ga metse. Ba kabo ya lefatshe ba tla thusiwa ke komiti ya Tiriso ya lefatshe le makala a a farologanyeng a Puso *(bona mo kgaolong ya lesome le motso).*

Fa re beela kwa thoko lefatshe le le tla dirisiwang ga re reye gore lefatshe le tla nna fela le sa dirisiwe. Ditsha tse di beilweng ke ba kabo ya lefatshe di tla dirisiwa fela lebakanyana fo fitlhela ba kabo ya lefatshe ba bona gore le ka dirisiwa jaanong ka kgololesego. Ditsha tse di ka nna dikarolo tsa diphologolo tsa naga *(ebuilwe mo kgaolong ya boroba bongwe).* Le fa gontse jalo, ditumelelo ga di nke di ntshiwe mo ditsheng tse di beilweng•

The Government recognises the importance of using land for its best purpose. As the population of Botswana grows and the need for land increases, the wise use of land will become more crucial. When considering the best use of land, it is necessary to consider the present and future needs of all people. Therefore, the policy proposes the third type of land, **reserved.**

This area of land will be set aside mainly for future needs and use. When Land Boards are zoning their districts, they must consider the expected future needs for grazing and arable land. This is to assure expansion of existing ranches and farms as well as to guarantee some land for people who now have no or few cattle and lands.

The land boards must also consider other land needs, for example the needs of wildlife, industry, mining and village expansion. The Land Boards will be assisted in this planning by the Land Use Advisory Committee and various agencies of the Government *(see section eleven).*

Setting aside land for future use does not mean the land will sit idle now. The areas Land Boards set aside can be used now on a temporary basis until a long range use of that land is determined. For example, these areas can be used for Wildlife Management Areas *(discussed in section nine).* However, leases will not be granted in reserved areas•

9

Diphologolo
Wildlife

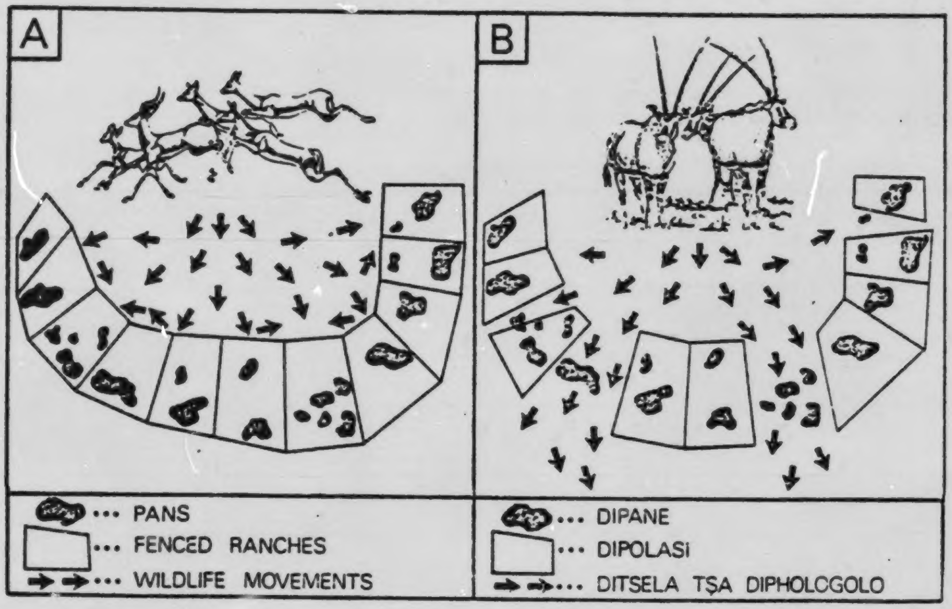
Nngwe ya ditiriso tsa lefatshe ya botlhokwa jaana le nako e e tlang ke ya diphologolo tsa naga. Batswana ba bantsi ba ithusa ka matlalo le nama ya diphologolo tsa naga. Mo ke boammaruri bogolo mo go ba ba senang dikgomo kgotsa ba ba senang dikgomo tse dintsi. Mo lefatsheng le Botswana, diphologolo tsa naga di thusa ka letsomo, baeti, le dilo tse di dirwang ka matlalo a diphologolo. Tiro le morokotso wa diphologolo tsa naga o dirisitswe go se ekae. Re itse gore ka tiriso le tshomarelo ya diphologolo e e lolameng re ka bona morokotso re sa senyegelwa ke sepe mo diphologolong tsa naga.

Diphologolo tsa naga di tshela sentle fa go sa tweng sepe ke batho. Go tlhokafala gore motho a itse selo se mme a tle a ithuse a se di tshwenye. Jaaka mo dingwageng tsa dipula tse dintsi, re itse gore diphologolo tsa naga jaaka dikgokong di tla ntsifala. Batho ba ka kgona go 'roba' kana go tsoma tse dingwe tse dintsi mme go sale go na le diphologolo tse dintsi le naga e ntsi e di ka hulang mo go yone.

Go fitlhela gompieno, morokotso o montsi wa diphologolo tsa naga o ne o tsewa ke motho

One of the important uses of land both now and in the future is for wildlife. Many Batswana benefit from and depend on the meat and skins they get from wildlife. This is especially true for those who own few or no cattle. For Botswana as a whole, wildlife is a source of income through hunting, tourism and the sale of game trophies and skins. But in general, the potential for more benefits from wildlife has only been touched. We know that with improved *wildlife management*, we can gain higher incomes from wildlife without damaging its existence.

Wild animals exist within a well balanced system in their natural environment. It is important for man to understand this balance, then use it to his advantage without disturbing that balance. For example, in extremely wet years, we know that the wildebeest will grow plentiful. Men can 'harvest' this extra growth in such a way that there will still be plenty of animals and there will be sufficient land for them to feed.



▲ A le B tsotlhe di supa mokgwa o o tshwana wa dikarolonyana tsa polasi. Mo go A go agelela ka terata go dikarolonyana go itse diphologolo go tlhagolela mo polasing go jela dikgomo dijo le metsi ka go rata ga tsone.

▲ Both illustrations 'A' and 'B' show the same pattern of pans. In 'A' the fencing of pans prevents wildlife from moving through the area to obtain the food and water they need to survive.

mongwe le mongwe fela, mo go raya gore diphologolo tsa naga dintse di itlhokometse ka botsone mme rona re ntse re di dirisa ka fa re tlhokang ka teng. Go feta lekgolo le le fetileng la dingwaga, palo le mehuta ya diphologolo tsa naga e fokotsegile mo Botswana ka mabaka a mabedi. Mo dikarolong dingwe, diphologolo di bolailwe go feta selekanyo mo godimo ga moo, lefatshe le le ntseng le dirisiwa la diphologol tsa naga jaanong le dirisiwa ke motho ka mabaka mangwe jaaka go hudisa dikgomo le go lema. Le fa gontse jalo, tiriso le tshomarelo ya diphologolo le pabalelo ya lefatshe, re ka nna le bosupi ba gore re tla nna le diphologolo tsa naga di le dintsi mono Botswana mme re tla bona morokotso.

Go re re bone morokotso o montsi ka diphologolo tsa naga, go tlhoka le tiriso ya diphologolo tsa naga e tshwanetse go go gopolwa fa go akanyetswa tsela e lefatshe le tla dirisiwang ka yone. *Diphologolo di ka akaretsa mo tirisong ya lefatshe ka ditsela tse dintsinyana tse di farologanyeng.*

1. MAFELO A TIRISO LE TSHOMARELO YA DIPHOLOGOLO

Ditsha tse ke lefatshe le le beetsweng go dibela le go dirisa diphologolo tsa naga. Mo dinakong tse dintsi, mahelo tiriso le tshomarelo ya diphologolo e tla nna ditsha tse di beilweng tse di umakilweng mo MPMS. Dingwe tsa ditsha tse di tla aroganyetswa diphologolo gore di nnele ruri mo go tsone mme tse dingwe di tla dirisiwa ke diphologolo lebakanyana go fitlhela tiriso e e siameng ya lefatshe e akanngwa. Ka tsela e mahelo a tiriso le tshomarelo ya diphologolo di sireletsa letsalo le go ja ga diphologolo mo kgoreletsanong ya ditiriso tsa lefatshe. Kgoreletsano ya ditiriso tsa lefatshe (jaaka go teratelela lefatshe la dikgomo fela ga go nke go utlwise diphologolo di le nosi botlhoko, go tla utlwisa botlhoko le batho ba ba tshelang ka diphologolo tsa naga. Mahelo a tiriso le tshomarelo ya diphologolo e akaretsa go fitlhela kitso e e tletseng edirwa ya gore lefatshe le ka dirisiwa sentle jang ka lebaka le le leele. Ditsha tse ga di a tshwanelwa go dirisiwa jaaka di 'National Parks'. Mo boemong ja moo di ka dirisiwa e le mahelo a botsomelo ke batho ba Botswana. Kgaolo e ka dira madi ka go duedisa baeti le batsumi ba ba etelang lehelo leo.

2. GO TLHAKANYA DIKGOMO LE DIPHOLOGOLO

Dikgomo le diphologolo tsa naga di tshela ka dilo tse di tshwanang, dijo, metsi le bonno. Diphologolo dingwe jaaka dikgokong di ka gaisanya le dikgomo ka go batla bojang. Dingwe jaaka tholo le kgama dija ditlhatshana tse dikgomo di sa di rateng, le kukama, tse di tlhokang metsi a mannye. Go a tlhokafala go gakologelwa mabaka a fa go simololwa pabalelo ya leruo le diphologolo di tlhakanye.

Up until now, most of the benefits of wildlife have been free. That is, wildlife has cared for itself and we have simply used it according to our needs. Over the past century, however, the numbers and kinds of wild animals in Botswana have decreased for two main reasons. In some areas, the animals have been overhunted. In addition, land that was previously used by wildlife is now being used by man for other purposes, such as the grazing of cattle and the growing of crops. However, with wildlife management and careful land use planning, we can be sure to have wildlife in Botswana for many more years and at the same time increase the benefits from them.

To get more profit from wildlife, the needs and uses of game animals must be considered when deciding how land is to be used. *Wildlife can be included in land use plans in several different ways.*

1. WILDLIFE MANAGEMENT AREAS

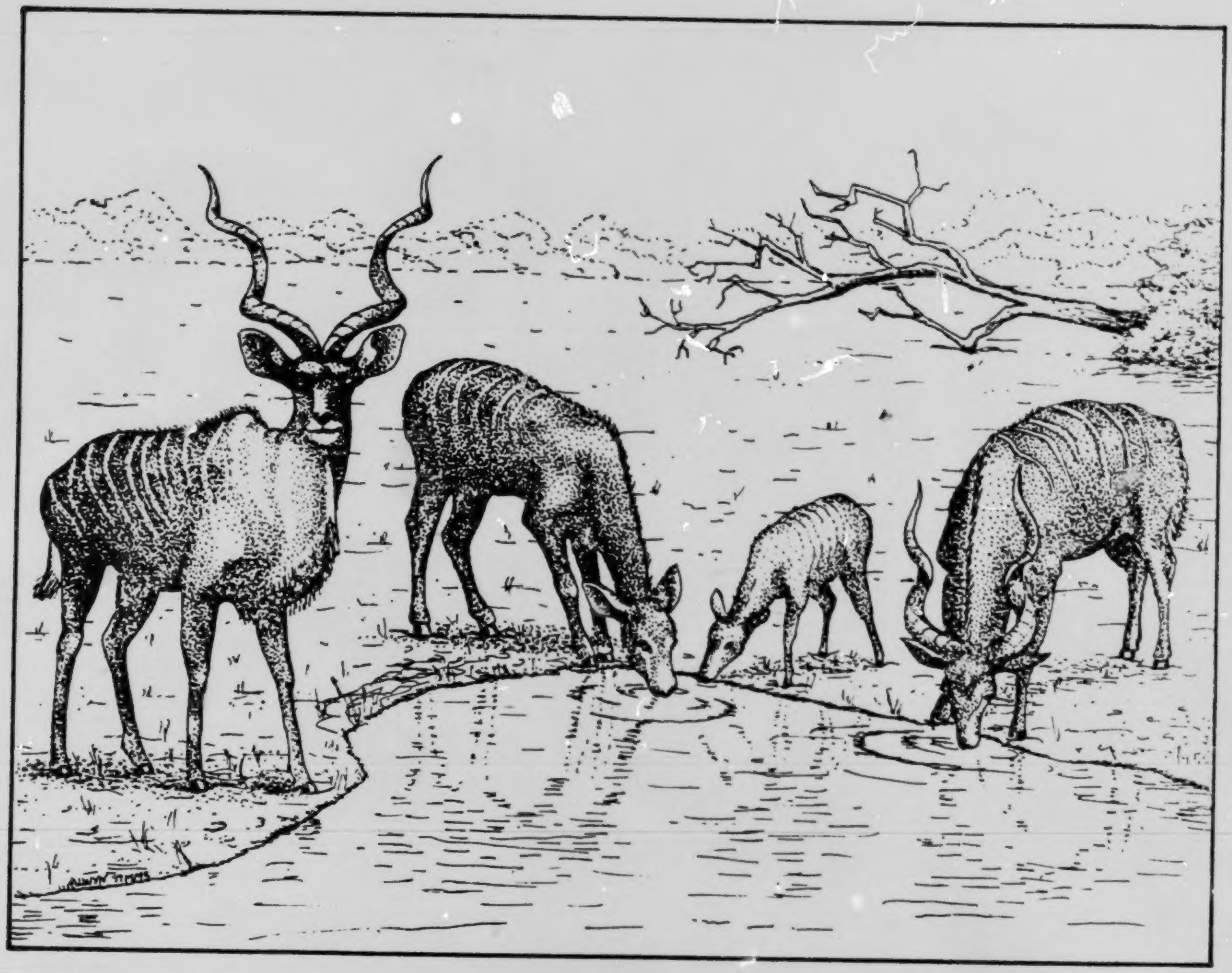
Wildlife management areas are lands maintained for the conservation and utilization of wild animals.

In most cases, wildlife management areas will coincide with areas outlined in the proposed grazing policy. Some of these areas will be zoned for wildlife on a permanent basis while others may be used by wildlife temporarily until the best use of the land has been decided. In this way, wildlife management areas serve to protect areas of great feeding and breeding importance for wildlife from other conflicting uses of the land. Conflicting land uses, such as the fencing of land for the grazing of cattle only, will seriously harm not only wildlife but the people who depend on wildlife. Wildlife management areas are one way to use the land until a detailed survey has been done to show which use would provide the best long-term benefits.

Wildlife management areas would not be used as National Parks. Instead they can be used as hunting areas for people of Botswana. The district can also earn money from these areas through fees paid by tourists and hunters from outside the district.

2. KEEPING CATTLE AND WILDLIFE TOGETHER

Cattle and wild animals have the same basic needs for food, water and space. Various types of wildlife, however, tend to use food, water and space in different ways. Some



▲ Se sone setshwantsho se supa ditholo di enwa metse mo karolong nngwe e di e tlhophetsweng, ka tlhokomelo ke ba lekala la tlhokomelo matshelo a diphologolo go thusa barui le ba bangwe mo Botswana.

▲ Kudus drinking at a pan. With proper wildlife management and careful land use planning, wildlife can provide many benefits to ranchers and other Batswana.

2.1 Tiriso le Tshomarelo ya diphologolo mo Tikologong ya dipolasi

Mo dipakeng tseno palo e ntsi ya diphologolo e tsamaya naga yotlhe e batla dijo le metsi. Dipolasi di tshwanetse go dirwa mo di tla sekang di kgoreletsa metsamao ya diphologolo. Fa diterata di thibile tsela ya diphologolo, diphologolo tse dintsi di tla swa ka ntata ya go tlhoka go ya mahelong a dijo le ko di tsalelang teng. Gantsi diphologolo di swa di leka go sutlha terata. Go baakanya terata e le gone go tla lopa madi a mantsi. Mo godimo ga mo, diphologolo di tshela ka dipane le ka ditlhare tse di dikanyeditseng, ka metsi, dijo le letswai. Ka lebaka le go tlhokega thata gore dipane di seka tsa teratelelwa gore diphologolo di tle di di dirise.

2.2 Tiriso le tshomarelo ya diphologolo mo dipolsaing tsa thekiso

Fa morui a ka teratelela mahudiso a gagwe mme dingwe tsa diphologolo tse tsa tswalelwa ka fa teng, o ka simolola go rua diphologolo tse. Mo go bidiwa

animals such as wildebeest could compete with cattle for the same grasses. Others such as the kudu and eland eat shrubs and grasses which cattle do not like. In addition, some wild animals like gemsbok, which require very little water, can live in areas which are too dry for cattle. It is important to remember these facts when deciding the best ways to manage both cattle and wildlife.

2.1. Wildlife Around Blocks of Ranches

At present, large numbers of wild animals move over vast areas in search of food and water. Ranches should be placed so they do not interfere with the movements of wildlife. If fences block wildlife, many wild animals will die because they cannot get to feeding and breeding areas. Very often also, animals die trying to break through fences. Repairing these fences can be another costly problem.

In addition, wild animals depend greatly on thuo ya diphologolo mo dipolasing. Diphologolo di tla tswelela go nna le mosola mo sechabeng mme di laolwa ke puso, legale batho bangwe ba ka thuswa ka tse ba di terateletseng mo ditsheng tsa bone. Ba lephata la Diphologolo ba tla kgothatsa beng ba dipolase tse di rekwang go babalela le go dirisa diphologolo ka go ba fa tetlelelo motlhofo. Sekai, ba ka nna ba letlelelwa go tsoma diphologolo tse dintsi. Mong kgotsa modiri yo o dumeletsweng o ka itirela madi ka go letla batho ba tsoma le go etela ko setsheng sa gagwe.

Batho ba bantsi gompieno ba lemogile gore diphologolo tsa naga di a busetsa, mo dikgaolong dingwe, nama e ntsi e ka dirwa ka go tsoma kana 'roba' diphologolo dingwe go na le go rua dikgomo. Diphologolo tsa naga di ka thusa mong wa tsone ka dijo le madi. Mme go a tlhokafala gore mongwe le mongwe yo o nang le kgatlhego mo diphologolong tsa naga a babelele lefatshe la gagwe gore diphologolo di bone dijo le metsi le bonno yo bo lekaneng. Mmogo le go tlhakanya diphologolo le dikgomo motho o ka babalela lefatshe le le nang le diphologolo. Batho ba ba nang le kgatlhego ya go nna le ditsha tsa diphologolo ba ka kopa ditsha ka fa mokweng wa MPMS.

3. TLHOTLHOMISO LE THULAGANYO KA GA DIPHOLOGOLO

Ba Lephata la Diphologolo ba tshwere ditlhotlhomiso tsa go thusa go rulaganya tiriso ya lefatshe le go kgothatsa merokotso e mentsi ka diphologolo. Ka diphologolo di ka busetsa batho ba bantsi, go tlhokafala gore diphologolo di akanyediwe mo tirisong ya lefatshe fa go aroganngwa le go abiwa lefatshe. Ka tsela e fela batho ba Botswana ba ka kgona go somarela diphologolo go ba thusa le dikokomana tsa bone. Go itse sentle ka go akaretsa diphologolo tsa naga mo tirisong ya lefatshe le ditiriso tsa diphologolo tsa naga go akaretsa thuo ya diphologolo mo dipolasing: Kwalela kwa **Department of Wildlife and National Parks, P.O. Box 131, Gaborone** kgotsa o bone modiredi wa tsa diphologolo yoo gaufi le wena.

pans and the area around pans for food, water, and salt. For this reason it is important that some pans are not fenced or used for other purposes which would prevent wildlife from using them.

2.2. Wildlife Management on Commercial Ranches

If a farmer fences his land for grazing and keeps some of the wildlife enclosed, he can start to 'farm' these animals. This is 'game ranching'. Wildlife will continue to be a national asset and controlled under government regulations, but individuals can benefit directly from wildlife on their fenced lands. The Department of Wildlife and National Parks will encourage the management and use of game on commercial ranches by giving the owners generous privileges. For example, an owner (or lessee) may hunt some of the game and gain money by allowing others to use his land for hunting or for general tourism.

Many people are now discovering that the use of game is very profitable. In some areas, more meat can be obtained from 'harvesting' game than by raising domestic cattle. Wildlife can also provide the owner with another source of food and money. But, it is essential for anyone interested in wildlife to manage his land so that wildlife on a cattle ranch are provided with sufficient water, food and space. In addition to the ranching of cattle and wildlife together, a person can develop a ranch for wild animals. Persons interested in developing a commercial wildlife ranch may apply for land for this purpose under the Tribal Grazing Land policy.

3. WILDLIFE RESEARCH AND PLANNING

The Department of Wildlife and National Parks is doing research to help plan the use of land and to encourage greater profits from wildlife. Since wildlife can provide many benefits it is important that wildlife be considered in the use of land and in the zoning and allocation of land. Only in this way will the people of Botswana be able to conserve their wildlife for themselves and future generations.

For more information about including wildlife in your land-use plans and the various uses of wildlife including game ranching, write to the **Department of Wildlife and National Parks, P.O. Box 131, Gaborone or visit the Wildlife Officer near you.**

THULAGANYO

THERISANYO (Consultation) Puisanyo gering ga puso le batho ba Botswana.

TEKANYO PHUDISO (Carrying capacity) Palo ya dikgomo e e ka fudisiwang sentle mo mafudisetson mangwe mme lefatshe la seka la senyega.

PALO MO SETSHENG (Stocking rate) Palo ya dikgomo e e lekanyeng go fudiswa mo setsheng sengwe sa lefatshe. Gantsi palo e e supiwa jaaka tema ya mafudiso a a lekanyeng go kgorisa kgomo e tona.

TLHOKOMELO YA DIKGOMO E E TLHABOLOTSWENG (Improved cattle management) Mekgwa ya sesa ya go rua dikgomo e akaretsa go teratela, go kgwisa dinamane ka pela, tsadio ka dipoo tsa losika, ba kalfi ya diphologolo le mafudiso a a akanyeditsweng (Planned grazing).

TUMALANO YA SEMOLAO (Lease) Ke tumalano ya semolao e e tlhomamisetsang motho kana setlhopha go laola setsha sengwe dingwaga tse di beilweng e bile go na le melawana e e tshwanetseng go obamelwa. Mo molaong wa mafudiso a semorafe se se raya gore ba kabo ya lefatshe ba tla nna ba tshwarela kana ba laolela batho ba Botswana lefatshe, mme legale mongwe le mongwe kana ditlhopha di tla nne di dirise lefatshe mme ba duelele tiriso ya lone.

RENTE (Rent) Ke fa o duelela go dirisa selo sengwe e le sa mongwe. Se kai — O kane mong wa dikgomo tsa mafisa o duela motho yo o di tlhokomelang ka maswi le nama. Ka molao wa semorafe go tla duediswa rente fa motho a batla go dirisa lefatshe.

KGAOGANYO (Zoning) Lefatshe le kgaoganngwa ka ditsha tse di farologanyeng ka fa le diriswang ka teng kana ka fa le tsileng go diriswa ka teng.

DITSHA TSA TLHOKOMELO YA DIPHOLOGOLO (Wildlife Management Areas) Mafelo a a beetsweng tshomarelo le tiriso ya diphologolo gore diphologolo di diriswe ka mokgwa o di ka solegelang Botswana molemo.

POLASI YA DIPHOLOGOLO (Game Ranching) Tlhokomelo le tiriso ya diphologolo mo dipolasing go dira madi kana poelo (profit).

GLOSSARY

CONSULTATION (Therisanyo) The process of discussion between the government and the people of Botswana.

CARRYING CAPACITY (Tekanyo phudiso) The number of cattle that can graze a piece of land so that the cattle are well fed and the land is not damaged in any way.

STOCKING RATE (Palo mo setsheng) The actual number of cattle grazed on a piece of land. It is usually expressed as the number of hectares of grazing needed for one mature animal.

IMPROVED CATTLE MANAGEMENT (Tlhokomelo ya dikgomo) Modern practices of rearing cattle that include fencing, weaning, selective breeding, veterinary care and planned grazing.

LEASES (Tetlelelo ya tiriso) Legal devices that guarantee an individual or group the control and use of land for a definite time and according to specified rules. Under the Tribal Grazing Land Policy this means Land Boards will still hold all tribal land in trust for the people of Botswana, but individuals and groups will be able to use the land under certain conditions and pay for its use.

RENT (Rente) Is the payment for the use of something that belongs to another. Milk and meat for example, is the rent paid by a cattle owner to have another care for the mafisa cattle. Under the policy, rent will be charged for the use of leased land.

ZONING (Kgaoganyo) The division of land into different areas according to tha way it is used or going to be used.

WILDLIFE MANAGEMENT AREAS (Ditsha tsa Tlhokomelo) Areas of land kept for the conservation and use of wild life so that wildlife can be used to benefit Botswana.

GAME RANCHING (Polasi ya diphologolo) The management and use of wildlife on ranches for profit.

HEALTH

The diseases that create most problems in Botswana are enteritis, venereal diseases, tuberculosis, measles and pneumonia. During periods of drought, malnutrition and avitaminosis, particularly scurvy, are frequently contracted especially among children. The rate of infant mortality is still relatively high, especially in Ngamiland in the North West area of the country, although nationally it is among the lowest in Africa south of the Sahara, for which comparative data is available. Malaria is endemic in Ngamiland and the Chobe district. Malaria epidemics occur occasionally during seasons of heavy rainfall. Ngamiland and Chobe are also infested with sleeping sickness. Bilharzia is found in eastern Botswana and in small pockets of the Okavango delta.

Definite projects are undertaken to combat the diseases named above. In Botswana there are 65 doctors and 250 nurses who also undertake midwifery duties, and 200 assistant nurses. There are 11 hospitals providing 1900 beds, consequently, Botswana now has 3 beds per 1000 population - a ratio that is almost unsurpassed in Africa - yet there is little evidence that the health expansion program has had any effect on incidence of disease in Botswana. The rural areas are served by 74 Health Centres, with beds numbering between one and 30, 55 Clinics, permanently staffed buildings with one observation bed and up to 6 beds for maternity care and 100 Health Posts. The difference between a Health Post and a Clinci lies in the permanent staffing fo a Clinic by a nurse whereas a Health Post has no resident staff.

There is a Welfare Educator posted in each main village. Villagers are taught how to recognize and treat a few simple diseases and how to identify and cope with malnutrition of children. Advice is also given on nutrition, health education, child care and family planning.

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from: FACTS ON BOTSWANA, edited by Leyla Assaf Tengroth, Government Information Services, P.O. Box 51, Gaborone, March 1976

Rabies campaign: Beware of poisoned baits

The second phase of the rabies campaign will be the killing of wild dogs, strays, jackals, hyenas and uncontrolled dogs.

Poisoned meat, tied firmly to a rope and a stake, will be put out at sunset. Any animal which eats the poisoned meat will die. Veterinary officers will remove the bait at sunrise.

RABIES BAITS ARE POISONOUS.

Do not touch the poisoned meat. Warn your children and friends of the danger. Keep your dog tied up securely at all times. Keep your other animals kraaled or penned from before sunset until after sunrise.

A picture of the bait appears on this paper. Remember the picture so that you can recognise the bait and keep away from it.

Government will take all possible precautions to prevent accidents with the poisoned bait, but your understanding and co-operation are essential.

Twantsho ya molafo: Elang tlhoko chefi

Kgato ya bobedi e letsholo la twantsho ya bolwetse ja molafo le tlaa e tsayang ke ya go bolaya dibatana tse di etsang dintsa tse di kailang mo nageng, bophokoje, bophiri le matlhalerwa.

Dibatana tse di tlaa thaiwa ka nama e tsentswe chefi, e gokeletswe thata ka mogala mo thobaning, mme thobane e, e kokoteletswe fa fatshe. Chefi e tlaa ne e thaiwa letsatsi le phirima gore dibatana di lale di e e ja bosigo, mme e re bosigo bo o sa ba bongaka ja loruo ba e thaolole.

DINAMA TSẸ DI THAILWENG DI CHEFI.

Tlhagisa bana le batho botlhe gore nama e e thaileng e kotsi, ba se ka ba e tshwara. A dintsa di golegwe ka lobaka lotlhe. Diruiwa tsotlhe di tlhatlhelwe fa letsatsi le phirima go fitlhelela le sena go tswa.

Setshwantsho sa nama e e thaileng ke sone se o se bonang mo pampiring e. Se ele tlhoko gore o tlo o e lemoge fa o e bona, mme o e kakologe.

Goromente o tlaa ela tlhoko gore dikotsi tse di ka dirwang ke chefi e e thailweng di se ka tsa dirala, mme go tlhokafala thata gore batho le bone ba thusanye nae.

BE READY: ISSUE JULY & AUGUST 1978

TAKING CARE OF A CHILD

The child is the beginning of the nation of tomorrow. A good foundation to build a strong house. The strong nation can do good work for civilization.

Taking care of a child should start when the woman is pregnant. She should eat food which has vitamins, and avoid diseases and illness. Taking care continues when the child is born.

From when the child is born until she/he is two years, the child needs mother's milk.

iketleetse

Tlhokomelo ya Ngwana

Ngwana ke motheo wa sechaba sa ka moso. Motheo o o nonofileng o aga ntlo e e nonofileng. Sechaba se se nonofileng se kgona go itekanela le go dira ditiro tsotlhe tsa tlhabololo.

Tlhokomelo ya ngwana e tshwanetse go simolola mme a santse a le mo mmeleng. A itlhokomele ka go ja dijo tse di nang le dikotla tsotlhe gore ngwana a bone dikotla tsotlhe, le ka go thibela malwetse le makoa otlhe. Tlhokomelo e a tsweledisiwa ha ngwana a gorogile.

Go tswa ngwana a tsholwa go ya a le 'ngwaga' pedi, ngwana o tlhokana le mashi a ga mmaagwe.

SOME FOOD

Give the child
some food when
he is in his
fourth month.

Start giving him/
her a little soft
food, and increase
when she/he grows.

My mother is cooking
soft porridge with
milk or butter.

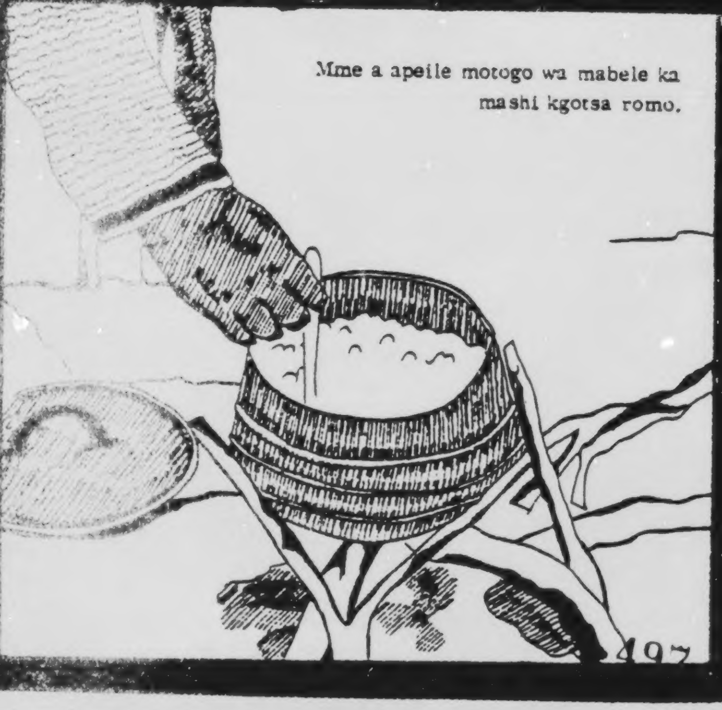
The child could
eat soft porridge
made out of
sorghum with
milk or butter.

DIJO TSE DINGWE

Fa ngwana dijo tse dingwe fa a le mo kgweding ya bone.

Simolola ka go fa ngwana dijo tse di boleta kgotsa tse di retilweng di le dinnye, o bo o nna o di oketsa fa ngwana o ntse a gola.

Ngwana o ka ja dijo tse di boleta kgotsa tse di metse jaaka motogo wa mabele o tsentswe mashi kgotsa romo.



Mme a apeile motogo wa mabele ka mashi kgotsa romo.

Mashed pumpkin or eggs which
are not hard mixed with butter
or milk which is good for
the child.

Pumpkin or (lerotse) which
is mashed.

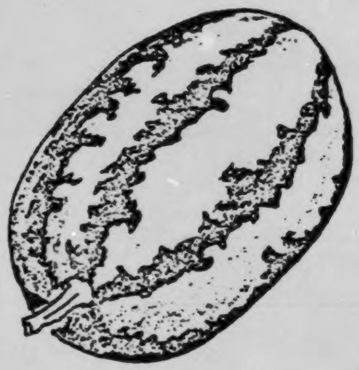
HOW TO COOK BEANS WELL FOR THE CHILD

1. Soak the beans for the night.

2. Peel the skins.

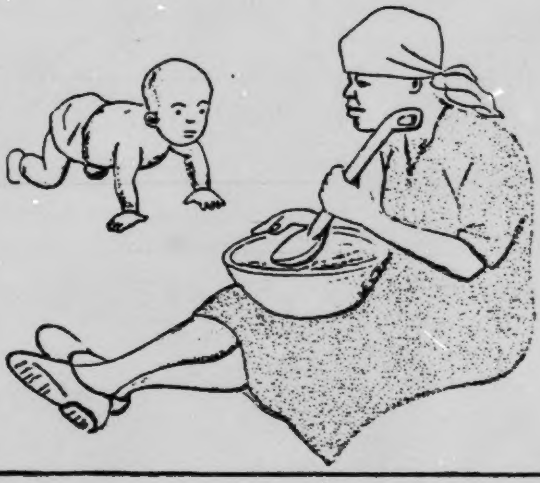
3. Cook them a long time, mash them up.

4. Mix them with milk or butter.

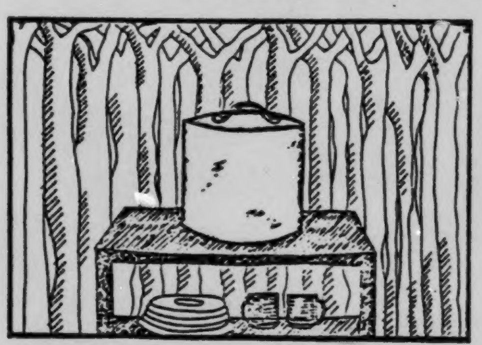


Lephutshe kgotsa lekatane le le retilweng.

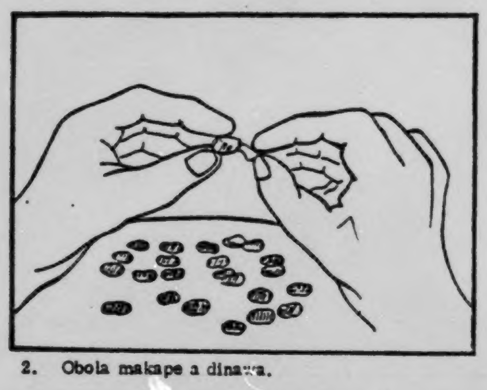
Maphutshe a a retilweng kgotsa mae a a sa apewang thata a tlhakantswe le botoro kgotsa mashi a a siametseng ngwana.



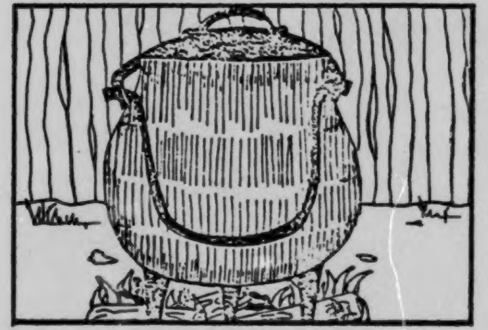
Ka fa o ka apeelang ngwana dinawa sentle ka teng



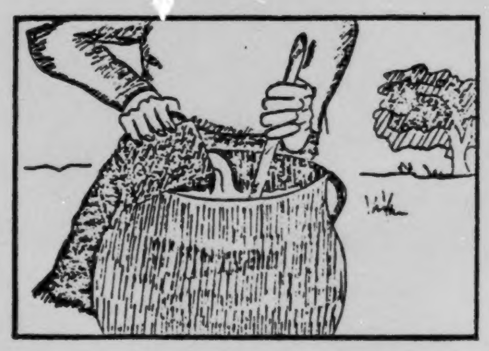
1. Latsa dinawa mo metsing bosigo bo le bongwe.



2. Obola makape a dinawa.



3. Di apee di butswe fela thata, o bo odi rita.



4. Di tlhakanye le mashi kgotsa romo.

VEGETABLES

Vegetables are needed
in the children's food.

Cook vegetables well and
mash them.

Vegetables can be cooked
and dried in the sun
to be eaten when there's
no rain.

Some wild vegetables:

Thepe
Shiriri
Saatane
Rotho
Motsetsenyana
Mothomutsane

Mince meat (seswaa) can be given to the child. Mince meat can be obtained during hunting season.

They are cutting meat

The woman is cooking meat

Give the
child a very
soft stew meat

MEROGO

Merogo e tlhokafala thata mo dijong tsa ngwana.

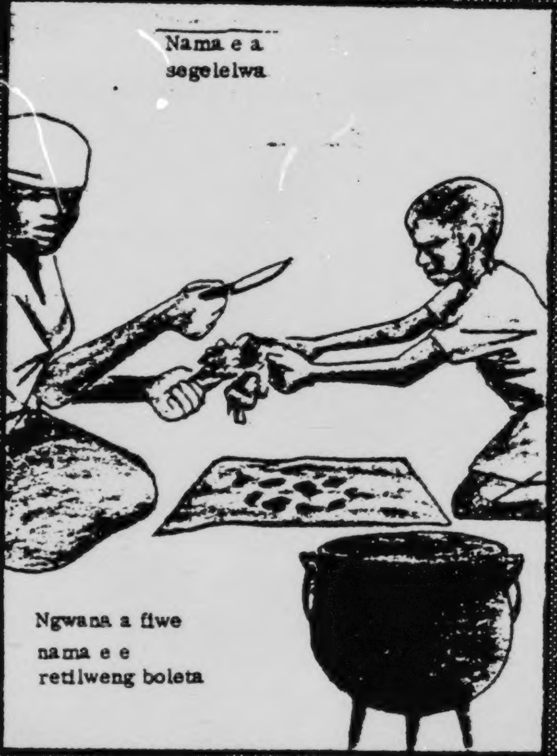
Apaya merogo sentle, o bo o e rita.

Merogo e ka nna ya apewa go se e kae, e bo e anegwa go beelwa go jewa ka nako ya pula e seo.

Merogo mengwe ya naga:

Thepe
Shiriri
Saatane
Rotho
Motsetsenyana
Mothomutsane

Kgoba le seswaa di ka fiwa ngwana.
Kgoba e teng fela ka nako ya letsomo.



Nama e a segelelwa

Ngwana a fiwe nama e e retilweng boleta

Mosadi o apeile nama

MILK

Cow's milk or goat's milk
have to be boiled before
being given to the child.

The boy is milking the cow

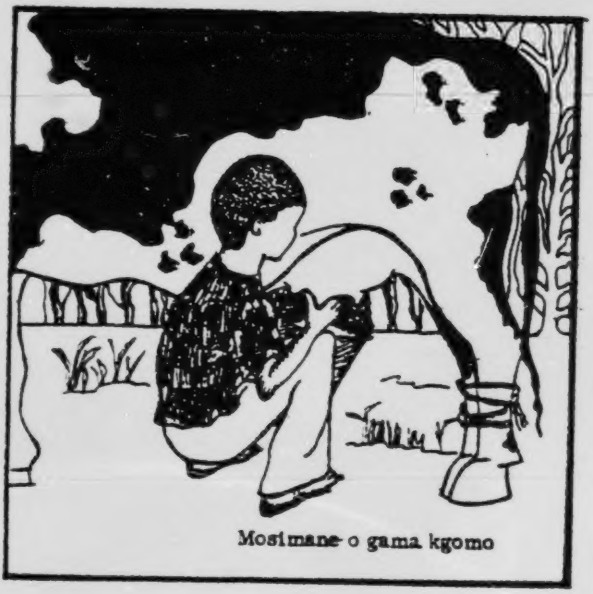
Cooked milk

The woman is giving the child
milk with a spoon and a mug.

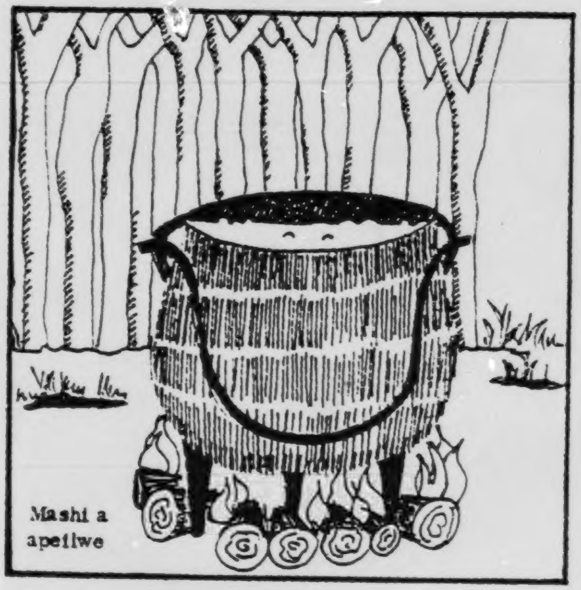
The child is drinking from a mug.

MASHI

Mashi a dikgomo kgotsa a dipodi a tshwanetse go bedisiwa le go fodisiwa pele ga a ka fiwa ngwana.



Mosimane o gama kgomo



Mashi a apeilwe

~~Mme e~~ nosa ngwana mashi ka loswana le kopi.
Mosadi o

Ngwana ~~e inosa~~ ka kopi.
o nwa

COOKING FOOD

Children's food should be well cooked. They have to be soft and mashed well and have vitamins in them.

All the dishes have to be clean.

Wash your hands every time you touch food.

COVER THE FOOD

Cover the food so that the dust and the flies cannot get in. Flies carry germs which can make us sick.

Kapeo Ya Dijo

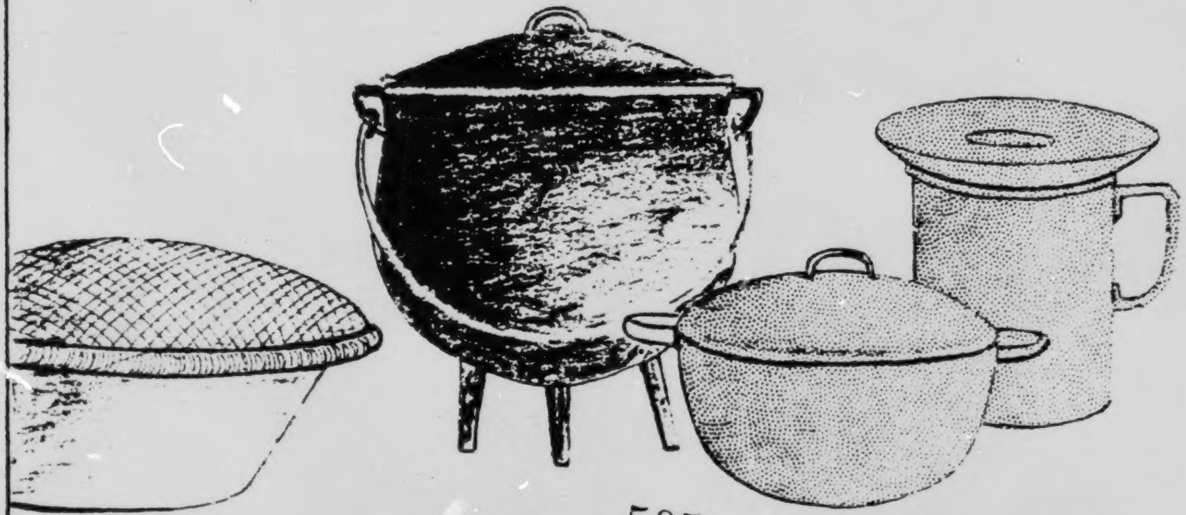
Dijo tsa ngwana tsotlhe di tshwanetse go apewa sentle. Di tshwanelwa ke go nna boleta, di retilwe sentle gape e le[illegible]e di nang le dikotla.

Dijana tsotlhe tse di jelang di tshwanelwa ke go nna phepa.

Tlhapa matsogo nako tsotlhe pele ga o tshwara dijo.

KHURUMELA DIJO

Khurumela dijo go re forolo le dintsi di seka tsa tsena mo teng. Dintsi di rwala megare e e ka tsenyang bolwetse.



CHILDREN'S CLINICS

Every child should attend the clinic of children's health. The child could be born at home or at the hospital but should attend the clinic and the hospitals.

WHAT'S HAPPENING AT THE CLINICS?

1. They weigh children to see whether they are growing well.
2. To protect children from diseases like: cough, smallpox and measles.

Dicliniki Tsa Bana

Ngwana mongwe le mongwe o tshwanelwa ke go tsena cliniki ya boitekanelo jwa ngwana. A ngwana o ka ne a tsholetswe kwa gae kgotsa kwa sepatela o tshwanetse go tsena dicliniki le di kokelwana tsa gagabo.

GO DIRWA ENG KWA CLINIKING YA BANA ?

1. Go kalwa bana go bona gore a ba gola ka tshwanelo.
2. Go sirelediwa bana mo malwetseng dikai: Kgotlholo e tona, Sekgwaripana, Dikodu tse di tshweu, Sehuba sa monganngangyego, Kitlanyo ya ditlhaa, Go swa mhama, Mmokwane.

TO WASH THE BABY

1. Prepare the towel, face cloth and the baby's clean clothes.

2. Prepare warm water.

3. Wrap the child with a towel so that he does not get cold.

4. Wash the eye with one corner. Wash the ears. Don't use soap.

5. Now wash the child's whole face and still not with soap.

6. Dry the child smoothly.

7. Lay the baby's head in the bath and wash his/her head.

8. Dry the baby's head.

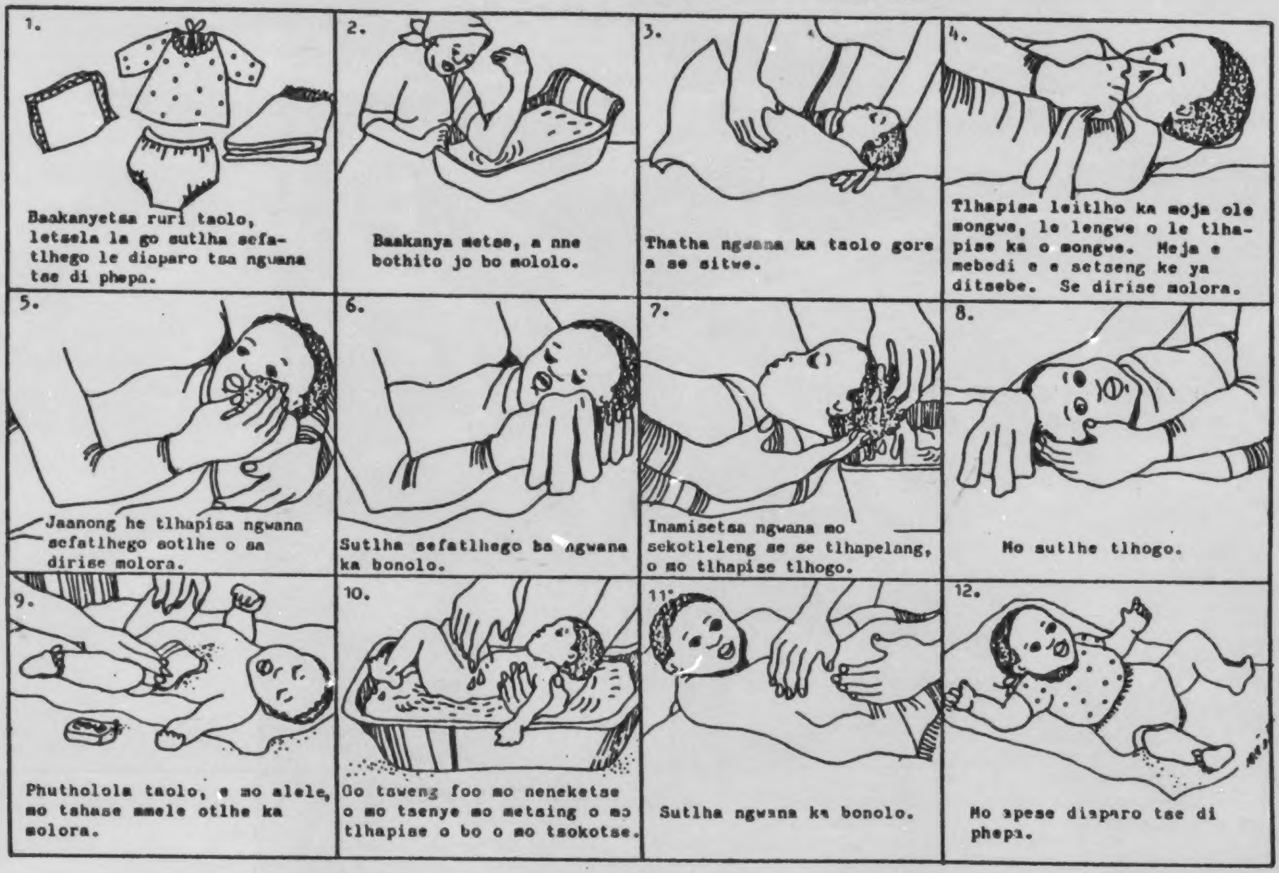
9. Spread the towel and lay the baby down, wash his/her body with soap.

10. Gently put him/her in the bath and wash him/her gently.

11. Dry the baby gently.

12. Dress the baby in clean clothes.

GO TLHAPISA NGWANA MMELE



1. Baakanyetsa ruri taolo, letsela la go sutlha sefatlhego le diaparo tsa nguana tse di phepa.

2. Baakanya metse, a nne bothito jo bo mololo.

3. Thatha ngwana ka taolo gore a se sitwe.

4. Tlhapisa leitlho ka moja ole mongwe, le lengwe o le tlhapise ka o mongwe. Heja e mebedi e e setseng ke ya ditsebe. Se dirise molora.

5. Jaanong he tlhapisa ngwana sefatlhego sotlhe o sa dirise molora.

6. Sutlha sefatlhego ba ngwana ka bonolo.

7. Inamisetsa ngwana mo sekotleleng se se tlhapelang, o mo tlhapise tlhogo.

8. Mo sutlhe tlhogo.

9. Phutholola taolo, e mo alele, mo tshase mmele otlhe ka molora.

10. Go tsweng foo mo neneketse o mo tsenye mo metsing o mo tlhapise o bo o mo tsokotse.

11. Sutlha ngwana ka bonolo.

12. Mo apese diaparo tse di phepa.

BREAST FEEDING IS BETTER THAN EVERYTHING

It is easy for the bottle to be dirty.

Some mothers don't know how to read. They mix it wrong which can make the child sick

Milk is very expensive.

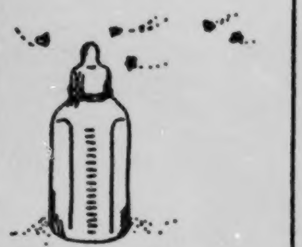
The mother's milk is clean.

You don't buy it.

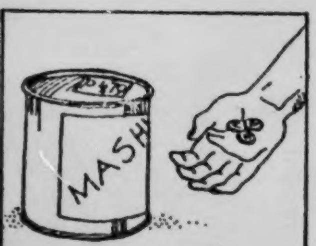
It is a good mixture for the child.

Sometimes the baby is left alone with the bottle to feed himself, and he feels that he is not liked and carefully treated.

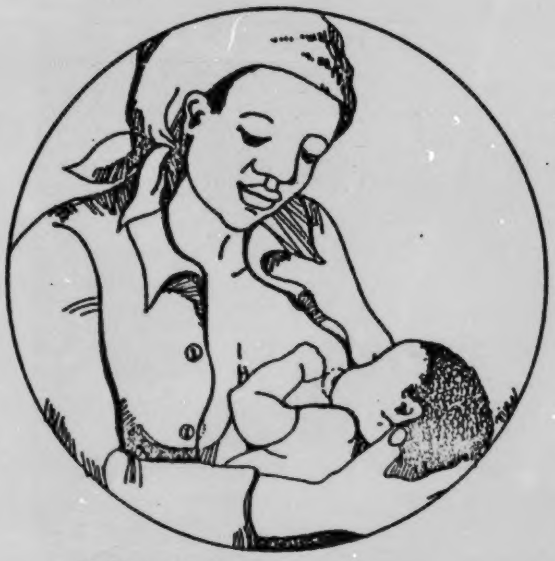
MASHI A LETSELE A MMANGWANA A GAISA TSOTLHE



Go motlhofo gore mabotlolo a leswefale.



Go reka Mashi kwa mabentleleng go bolaisa theko.

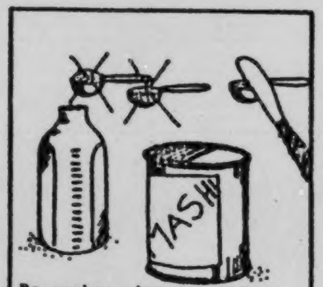


Mashi a letsele a phepa.

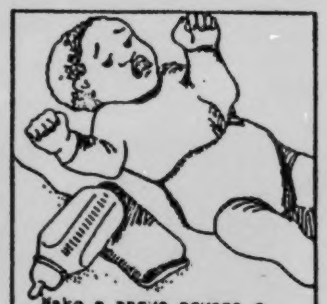
Mashi a letsele go rekwe.

Mashi a letsele ke motswako o o siametseng ngwana.

Ngwana yo o anyang lebele o ikutlwa a ratwa e bile a babalelwa.



Bo mmabana bangwe ga ba itse go bala. Ba a fosa fa ba tswaka maswi a ngwana, mo go ka mo lwatsang.



Nako e nngwe ngwana o tlogelwa a ikamusa a ba a ikutlwe gore ga ratwe le gone ga babalelwe.

PUMPKIN COOKIES

You will need these:

1 cup of cooked and mashed pumpkin
½ a cup of flour
1 tablespoon of baking powder
1 teaspoon of sugar
salt to give it taste
1 egg
fat to fry

Instead of using a pumpkin, you can use mealie-porridge or sorghum porridge.

1. Put the mashed pumpkin in a dish.
2. Break the egg and stir.
3. Put the egg in the pumpkin and stir.
4. Put flour, baking powder, salt and sugar and mix up.
5. Put oil or fat in the pan and put in fire.
6. Take out with a spoon and put in the fat. Fry till it is cooked.
7. Dish it alone or with beans or porridge.

HEALTH

Protect your child from diseases.

THE DRINK MADE OUT OF AN EGG

You will need these:

2 eggs
2 teaspoons of sugar
½ cup water
1 teaspoon of mosukujwane water
1 cup of milk

1. Boil mosukujwane in the ½ cup water.
2. Break the eggs in a small dish.
3. Put sugar in and stir.
4. Pour cold milk, and one teaspoon of mosukujwane water.
5. Put the drink on a cool place.
6. Eat cookies with that drink.

Dikuku tsa Lephutshe

O tla tlhoka tse:

kopi e le nngwe ya lephutshe le le apeilweng le bo le ritiwa.

sephatlo sa kopi sa bopi ba borotho (sorghum).

leswana la tee la sebidiso (baking powder).

leswana la tee la sukiri.

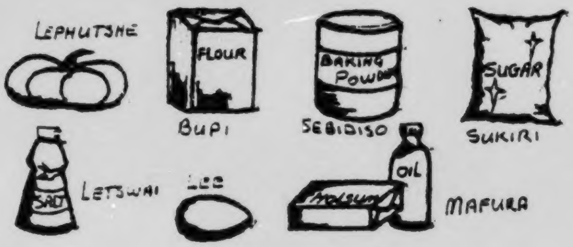
letswai go natetsha.

lee le le lengwe.

mafura go gadika.

Boemong ba se se fa godimo

Mo godimo ga go dirisa lephutse o ka dirisa motogo wa phaletshe kgotsa wa mabele.


LEPHUTSHE
FLOUR
BAKING POWD
SUGAR
BUPI
SEBIDISO
SUKIRI
SALT
LETSWAI
LEE
OIL
Holsum
MAFURA

1. Tsenya lephutse le le ritilweng mo beisaneng.
2. Thuba lee o le fuduwe.
3. Tsenya lee mo lephutsheng mme o fuduwe thata.
4. Tsenya bupe ba borotho, sebidiso, letswai le sukiri o bo o tlhakatlhakanya. Tsenya bupe gape ga go tlhokafala go dira motswako o o siameng.
5. Tlhatlega mafura ka pane.
6. Tabola ka leso le le jang mme o tsenye mo mafureng. Gadika go fitlhela go butswa.
7. Tshola gole gosi kgotsa le dinawa kgotsa le bogobe.

Nno e e dirilweng ka Lee

O tla tlhoka tse:

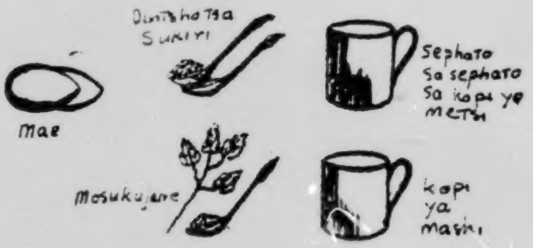
Mae a mabedi.

Dintsho tsa tee tse pedi tsa sukiri.

Sephatlo sa sephatlo sa kopi ya metsi.

Leswana le le lengwe la tee la metsi a mosukujwane.

Kopi ele nngwe ya mashi.


Dintsho tsa
Sukiri
Sephato
Sa sephato
Sa kopi ya
metsi
Mae
Mosukujwane
kopi
ya
mashi

1. Bedisa mosukujwane mo sephatlong sa sephatlo sa kopi ya metsi.
2. Thubela mae mo beisaneng e nnye.
3. Tsenya sukiri o bo o huduwa thata.
4. Thela mashi a a tsididi le leswana la tee lele lengwe la metsi a mosukujwane.
5. Sefela nno mo koping mme o e bee fa go tsididi.
6. Shaba dikuku ka nno eo.

BOITEKANELO

Sireletsa ngwana wa gago mo malwetsing.

Mo pampiring e e latelang ya Iketleetse re tlaa bo re bua ka tsa botsogo.

WORKING PAPER NO. 20

TRADITIONAL MEDICINE AND ORGANIZATIONAL ISSUES IN BOTSWANA

BY

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July 1978

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1. FOREWORD

The purpose of this paper is to present a logic for the persistence of traditional medicine; to evaluate its status in Botswana, and to address some key organizational and managerial problems confronting a comprehensive health care system which aims to take traditional knowledge as a crucial component.

The orientation of this paper shall be theoretical. The paper will set forth some propositions and suggestions. The empirical content of the paper shall reflect a qualitative methodology which employs indepth interviewing, scanning of documents and a review of literature.

The paper aims at a concise rather than an elaborated discussion. Hopefully, this will make it appealing as a quick reference which will guide and stimulate research as well as provide a basis for discussion among policy makers, health practitioners and students of health care delivery.

The author wishes to thank Dingaka tsa Setswana (traditional healers) and various members of the Botswana Health Team in the Ministry of Health, the Ministry of Local Government and Lands and many friends who stimulated my interest and provided information for this paper. I am also thankful to those who made useful suggestions and corrections during the writing of this paper.

Thabo T. Fako

2. BACKGROUND

In most traditional societies in Africa, there have been individuals in every village who had a responsibility of providing mental and physical relief from illness, trauma, or other supernatural occurences (Dunlop, 1975: 582). Such persons have been variously called traditional healers, witchdoctors, medicine men, herbalists, etc. With these people in each village, traditional health services were made available and closeby. Consumers were not faced with a muldistribution problem which exists in the "modern" health delivery systems.

Today, while health educators, physicians, nurses and other medical workers have attempted to spread modern medical services among rural populations, evidence shows that the use of traditional medicine is not a rural phenomenon which is bound to decline with "modernization". Many poor patients prefer to be treated by a traditional healer instead of, or in addition to a physician, while several of the most popular (traditional healers) are also the most expensive, charging in some cases much more than a physician would (Gould, 1957: 293). This suggests that economic considerations by themselves do not determine decisions among alternative health services. Choice of health services is also dependent on one's (family) opinion of the adequacy or perceived therapeutic advantage of the services provided (Franklin and McLemore, 1967).

In human society, naming something an illness has consequences independent of the biological state of the organism (Parsons, 1951). Illness has meaning for the patient and those around him, and it is ordered by that meaning. Illness is above all, an undesirable human condition which is responded to with compassion and not modern medicine as such (Friedson, 1970: 20). Illness involves a series of social imputations and expectations. It involves being temporarily exempted from work or normal social roles with an expectation that the patient will recover and get back to normal daily routines.

Traditional medicine is successful because it enables sickness episodes to communicate and confirm basic ideas about the "real world" as local communities understand them. Modern scientific medicine is not as successful as it is hoped to be partly because patients come from a variety of subcultural backgrounds, many of which may be quite different from the background of the physician, nurse, public health specialist or medical worker (King 1962: 62). Traditional medicine on the other hand is culturally non-disruptive, surportive, personal and holistic in its approach, unlike modern medicine which tends to be organ oriented, impersonal and specific in its approach. Finally, traditional medicine persists because it answers instrumental and moral imperatives dictated by tradition - a source of truth which contains only that knowledge which has been verified by a (falliable) community (Busch, 1977). Furthermore, traditional medicine is empirically effective. This is not the same thing as saying that it is effective from the stand-point of western medical notions or that it always brings the result for which people hope (Young 1976: 1). However, since traditional medicine is based upon generations of experience, and even when it cannot be "explained" by practitioners, it nevertheless works, it therefore must be taken seriously.

Because of a shortage and or poor utilization of (official) medical services in many African countries, the role of traditional medicine as part of a comprehensive health care system is of consirable interest. It is increasingly hoped that traditional medicine and modern medicine can be mutually reinforcing rather than opposing. In this light, a major problem for planners will be that of reducing the gap between traditional medicine and modern medicine through new organizational forms and modes of operation which,while taking advantage of modern scientific advances still are translatable into terms acceptable to the traditional segments of society (Suchman, 1965).

It makes no sense "calling a halt" to scientific progress but much can be done to frame such progress so that it appears less foreign to traditional forms and methods. Furthermore, while in as much as possible, people need to be "educated" to the dominant modern health delivery system, people cannot be threatened or exorted to change (Suchman 1965: 16). Change agents much seek ways of reaching to the people with new ideas and techniques fitted as closely as possible into old and traditional clothing.

A few African countries (Ghana, Mali, Nigeria, Zaire and Botswana) have or are considering formal recognition of traditional medicine (Dunlop 1975). But although some research on traditional medicine has been undertaken in these countries, a vigorous study explicitly directed toward organizational issues has yet to be made. As a result, the empirical literature in this area is fragmentary.

Inspite of the above, organizational and managerial problems will play an important part in considering traditional healers as part of a comprehensive health care system. Organizational studies would provide policy makers with information that they could use in thinking about the administrative feasibility of a comprehensive health care system.

3. BOTSWANA'S STANCE ON TRADITIONAL MEDICINE

In Botswana, the Ministry of Health recognizes that traditional doctors (dingaka) perform a significant role especially in the rural areas. According to the National Development Plan 1976-81, the policy of the Ministry is to evaluate the contributions of traditional healers to the health care system of the country and possibly then to seek ways of closer cooperation and consultation. It can be seen that this policy seeks to promote comprehensive modern services on a national basis and wants to avoid a built-up of services in the urban areas at the expense of the countryside. It further seeks to promote traditional health services and perhaps even to expand them if they can productively complement modern services.

Although the Ministry of Health aims to provide comprehensive services to people throughout the whole country, it has little information about the activities of the traditional sector. The result of this is that, although traditional medicine is recognized in Botswana, it is difficult for planners to incorporate it on a substantial scale. Major organizational and managerial questions have still not been addressed. Knowledge about feasible organizational and administrative options would provide policy makers with a model for thinking about ways in which traditional medicine could complement modern health services.

4. SOME CONCEPTUAL AND EMPIRICAL CONSIDERATIONS

The official health care system in Botswana may be described organizationally. An organization, according to Etzioni (1964) and Scott (1964), is deliberately constructed to seek specific goals. It is also constructed to create or keep a normative order among its members by sharing and controlling authority ranks, a communication system and an incentive system which enables various types of participants to work together in the pursuit of common goals or purposes.

Harmony between society andan organization is also important for the proper functioning of the organization. Hall (1972: 9) argues that society plays a major role in what goes on in organizations. In society are climatic and geographic conditions, groups, institutions, laws, population characteristics and sets of social relations which set the milieu or climate in which organizations operate. In this sense, society (in its broadest sense) must, (broadly speaking) approve of an organization.

For the present topic, it is also important that both traditional healers and the modern health sector believe that they, or some social group with which they are strongly identified, will receive some of the benefits of the new, "better way of doing things", (in a new organization) that are not easily done within existing social arrangements. In the new way of doing things, traditional healers would necessarily be involved in making some decisions, in estimating the consequences of decisions, and in confronting risks and uncertainty of such decisions. What the nature of their involvement would be is however difficult for planners to actively consider in the light of the fact that there is little organizational information regarding new organizational options.

In conceptualizing a comprehensive health care system, a link between the modern and the traditional sector is often posed as the key issue. The issue of cooperation among traditional doctors is often neglected. In either case, incorporation of traditional doctors into a National Health Team will involve new organizational skills especially for traditional doctors.

In Botswana, traditional doctors have been learning new organizational skills without visible role models. The lack of role models in the learning of organizational skills may result in poor organizational behavior which is likely to lead, among others, to conflict between members of the organization. Whatever generalized skills they have were produced outside their associations. Most of the organizational skills that Dingaka tsa Setswana (traditional doctors) have, they learned in urban bureaucratic settings in South Africa. This is an accident of the fact that many of the prominent Dingaka tsa Setswana have worked for as long as 15 years in South Africa before settling in Botswana. This fact is not peculiar, since many men in Botswana leave the country for a few months to several years in pursuit of better economic opportunities in South Africa.

Learning how to operate in social relations among strangers and how to trust that the stranger will do his job; that he will not direct organizational funds or time into his pocket or for his purposes beyond tolerable levels; that he will make personal decisions largely on the basis of competence rather than (or at least along with) kinship and so forth is a key component of organizational behaviour(March, 1965: 149). The generalized skills of dealing with strangers is important for organizational behaviour where strangers and not primary groups must trust one another for the accomplishment of common goals.

In organizations, obligation is no longer to kinsmen and close friends. Obligation to the organization and its members (must) invariably override obligation to friends and relatives. The net result of this process is the breakdown of familial and primary group sentiments among traditional doctors and between them and their clients. In organizations, no longer will traditional doctors make personal commitments to their patients and to one another, but will make contracts between themselves and strangers. These contracts, like personal commitments and promises, are binding, but in addition they are reliable negotiable instruments based on ethics of achievement and impersonal standards which make it easier for groups to construct social systems out of a group of strangers.

Although there are attempts among traditional doctors to organize on a nationwide scale, kinship and friendship ties, physical isolation and ideological differences make such attempts problematic. To this point, Dingaka tsa Setswana do not have a single National Association - a power center from which universalistic law-making is made. There are at least three such power centers in Botswana. These centers are more or less regional and represent somewhat different ideological perspectives about the practice of traditional medicine. One group for example, consists of those (traditional doctors) who believe in working under a chief while another group does not consider "working under a chief" as necessary for organising and (definitely) not as a criterion by which Dingaka tsa Setswana should be evaluated.

While organizing is beneficial to Dingaka tsa Setswana in general, it may not be perceived as necessarily beneficial by individual traditional doctors partly because organizing threatens the old primary group allegiences and partly because traditional doctors represent different interest and economic groups hence different perceptions of their problems and strategies toward solving them. The stronger the ties between the old systems and the people they serve, or the larger the component of personal loyalty in the consumer-producer relation, the tougher the job of establishing a new organization (March 1965). Furthermore, organizing may discourage the prominent traditional doctor since it means that he would have to subject himself to new organizational rules which would be geared toward equity and which may result in "slowing down" his business. The less prominent traditional doctor is threatened, not so much by loss of clients, but by being eliminated as a quack since the elimination of quacks may favour the prominent traditional doctors.

As it has already been pointed out, organizing requires the control of individual members and the presence of one or more power centers in which the concerted efforts of the organization are embodied. This means that the organization will operate bureaucratically as those in power are forced by organizational needs to insist on rights of office over and above any regard for competence or new ideas. Such behavior among those in power may lead to "bureaupathology" reflected by extreme attachment of ritualized procedures, resistance to change, and an extreme distance for controversy (Hall 1972: 331). The ultimate result of bureaupathology and the other consequences of organizing is clearly problematic and as such makes it difficult for planners to actively involve traditional medicine in an elaborate comprehensive health care system. Uniting the modern and traditional health systems, however desirable, will be at best difficult. Therefore rather than elaborating further the actual and potential consequences of such a unity, it is instructive to attempt first a model for organizing Dingaka tsa Setswana in such a way that organization would be mutually beneficial for both traditional doctors and their clients and only then to seek ways of "integrating" the traditional sector with the modern health sector in a comprehensive health care policy.

5. TOWARD A MODEL FOR ORGANIZING

A comprehensive health care system which is composed of two major sub-systems represents two sets of norms with regard to health behaviour. Traditional medicine and modern medicine, while not necessarily at odds, in many circumstances provide conflicting definitions of proper behavior with regard to therapy. The two represent competing and often conflicting expectations for individual health seekers. Furthermore, to the extent that adherence to, or deviance from one of the health behaviour norms may result in some form of "loss of social support", and potential loss of one's group membership, the health norms or standards of each are important for therapeutic progress. When at odds, the norms bring confusion to the individual who seeks a sense of belonging to a moral order, of being right in what one does and of being in a system of values (Leighton 1959: 148). Many people in Botswana visit traditional doctors (at night) and deny the fact that they have ever been to see one. This is common among those who feel that they may be ridiculed or who fear loss of social support because of having to see a traditional doctor. This sign of society's ambivalence toward traditional medical practices is not positive. As long as many people still use traditional medicine (42.9% of surveyed families; see Botswana National Development Plan 1976-81, pp. 247) society's ambivalence toward traditional medicine must be checked, before any attempts to integrate traditional doctors into a comprehensive health plan are being made.

In order to reduce the ambivalence toward traditional medicine and to facilitate therapeutic progress for those who (sometimes) use traditional medicine, the organization of health care services will have to be designed to provide social continuity in the definition of health norms such that visiting traditional doctors would not result in ridicule or disapproval by friends and significant others. A design to provide social continuity between traditional and modern medicine will depend upon the way in which the health care services are organized.

A model of organizing traditional doctors must be based on the assumption that the negative consequences of organizing are perceived by traditional doctors and the broader comprehensive health care planners as outweighed by the advantages. It is clear, to the extent that Dingaka tsa Setswana continue to talk of a National Association of Traditional Healers, that they are, generally speaking, in favour of organizing.

But a design for organizing traditional doctors in Botswana will have to take into consideration the fact that Dingaka tsa Setswana still adhere to familial, friendship and territorial ties while at the same time aspiring to gain social recognition through organizing. With this in mind, there at least three ways in which traditional doctors could organize. They could:

1. Organize by tribal affiliations
2. Organize by residence or district
3. Organize by proximity to hospital, health center, clinic, health post or health region.

Although the above are not the only possible models for organizing traditional doctors, and although no given model can be established as entirely correct, these models provide a frame-work on which organizational designs may be based. Of these models, we suggest that the third model or some variation of it would be the most suitable in a comprehensive (somewhat regionally autonomous) nationally integrated health care delivery system. This model would organize traditional healers according to established official health regions. In this way, complementarity and collaboration between the modern and the traditional health systems would be feasible.

The weakness in the first two models is that they do not explicitly recognize the traditional medical system as necessarily a part of a comprehensive health care system. While the first two options give traditional medicine its full legitimacy, they do not necessarily relate it directly with official health services. By relating traditional medicine directly with official health services through organizing by proximity to establish official health services, familial, friendship and territorial loyalties among Dingaka tsa Setswana would still be preserved, while at the same time strengthening their position as legitimate parts of a comprehensive health care system. In order to test this or any model, detailed and systematic studies of traditional medicine informed by organizational questions regarding a comprehensive health care system will be necessary. Such studies will include questions on the distribution of traditional doctors by established health centers; by tribal affiliation; by district or residence; etc.

It may appear simple for instance to merely suggest studying the pharmacological qualities of traditional herbs with a view to ultimately integrating traditional medicine under modern medicine. Such a suggestion would reflect an essentially false assumption about the nature of both health sectors. Traditional and modern medicine represent two cultures which reflect ways of dealing with illness. Each system is a cultural product. One system may be said to be simple, crude and meager, or it might be highly developed. Each one, however, represents its respective degree of development, technology (tools, machines), social systems (customs, institutions) beliefs (lore, philosophy, science) and so forth (White 1949: 337). It must always be kept in mind that both modern and traditional practitioners want to have control over the determination of the substance of their own work including the right to determine who can legitimately do their work. This right, the modern physicians already has.

Although to some extent, traditional healers are becoming somewhat professional, modern medicine remains the profession _par excllence_. The traditional healer and all other health practitioners remain subordinate to the modern physician-controlled system of health care. The dominant status of modern health care delivery allows it to shape the official recognition of illness (Freidson, 1970). Traditional healers recognize the dominant status of physicians and to some extent accept it. As one traditional doctor said:

> "It is really up to the physicians in hospitals who can make us feel at home as health care practitioners. They (the physicians) must recognize that we undergo full training and that we learned our profession in the same manner in which they learned theirs. If they can recognize our practice, we could all work together to help our suffering peoples."

The proceeding paragraphs suggest that a comprehensive health care system will have to facilitate as much as possible the identity and autonomy of traditional healers. This can be achieved by leaving intact as much as possible, the determination of the content of their practice. For both traditional and modern doctors, medicine is practiced in privacy (Freeman et al 1970: 343). The medical practitioner usually renders personal services to individuals, rather than to congregations or classes. Work in other established professions like law, teaching, etc. is carried on in public. But while practitioners work in private offices or huts, the organization of medical practice however is not a private affair nor is it determined by the practitioner-patient relationship. On the contrary, the organization of medical practice affects both the patient and the practitioner. Thus new organizational forms and modes of operation will shape the nature of communication between doctor and patient and between traditional and modern health sectors.

Finally, in Botswana, empirical evidence shows that tradition and modernity in medicine are not simple facts. The desire to be modern and the desire to preserve tradition seem to operate at the same time. Traditional health criteria as well as modern health criteria, and not either alone are employed by the public and as such, both must be employed in comprehensive health planning.

6. CONCLUDING REMARKS

We have suggested that traditional medicine is not a rural phenomenon which will be replaced by modern medicine. Rather, traditional medicine provides an alternative to modern medicine. In the light of the fact that significant numbers of people in Botswana still use traditional medicine, traditional medicine must be taken seriously by health planners.

In taking traditional medicine seriously, administrative and organizational questions rather than pharmacological questions, will take priority.

We have also suggested that before talking about modern vs. traditional, collaboration among traditional healers must be looked into as a first step. A united national traditional healers' association would establish their legitimacy and help them to defeat or at least avoid being defeated by external social forces. Secondly, organizing would help traditional healers to gain control over the determination of the substance of their work. Third, they would improve their image and status as health care providers which would ensure their economic viability. Fourth, they would facilitate their political goals by providing for the allocation of power among themselves. Fifth, they would facilitate their integration as a group and within society by institutionalizing expectations, obligations, privileges, rights and duties. Sixth, organizing would provide traditional healers bargaining power in the decision making processes regarding health care delivery in Botswana. Finally, whatever the nature of a comprehensive health system, it must keep the relative autonomy of traditional healers. Traditional doctors cannot be neglected by planners nor can they be simply subsumed under the direct supervision of nurses and doctors. The solution does not lie in new technologies nor in new resources. The majority of the answer will lie in the way health services are organized and managed rather than in the discovery of new medicines or the resurrection of old cures.

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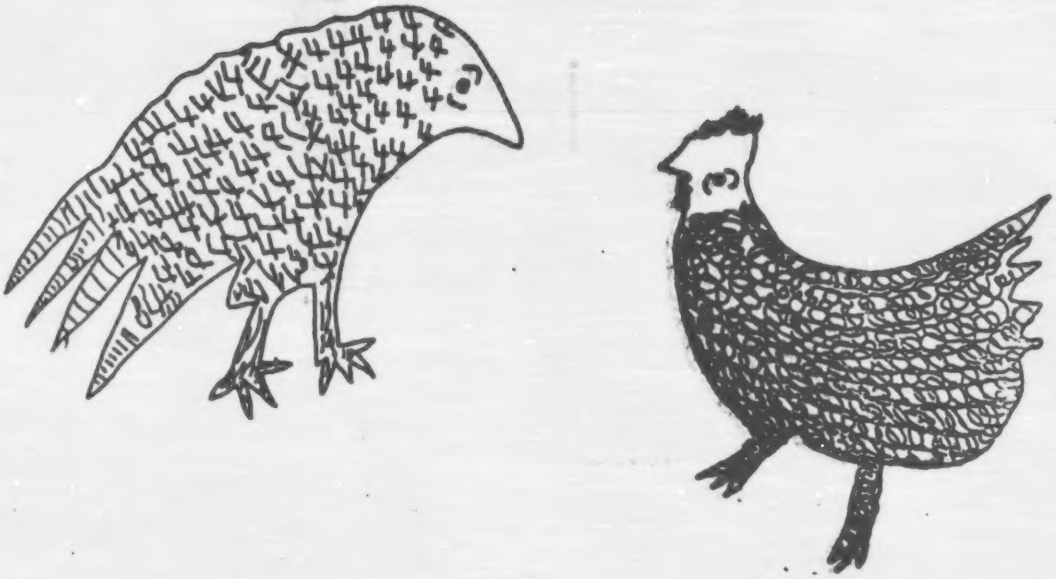
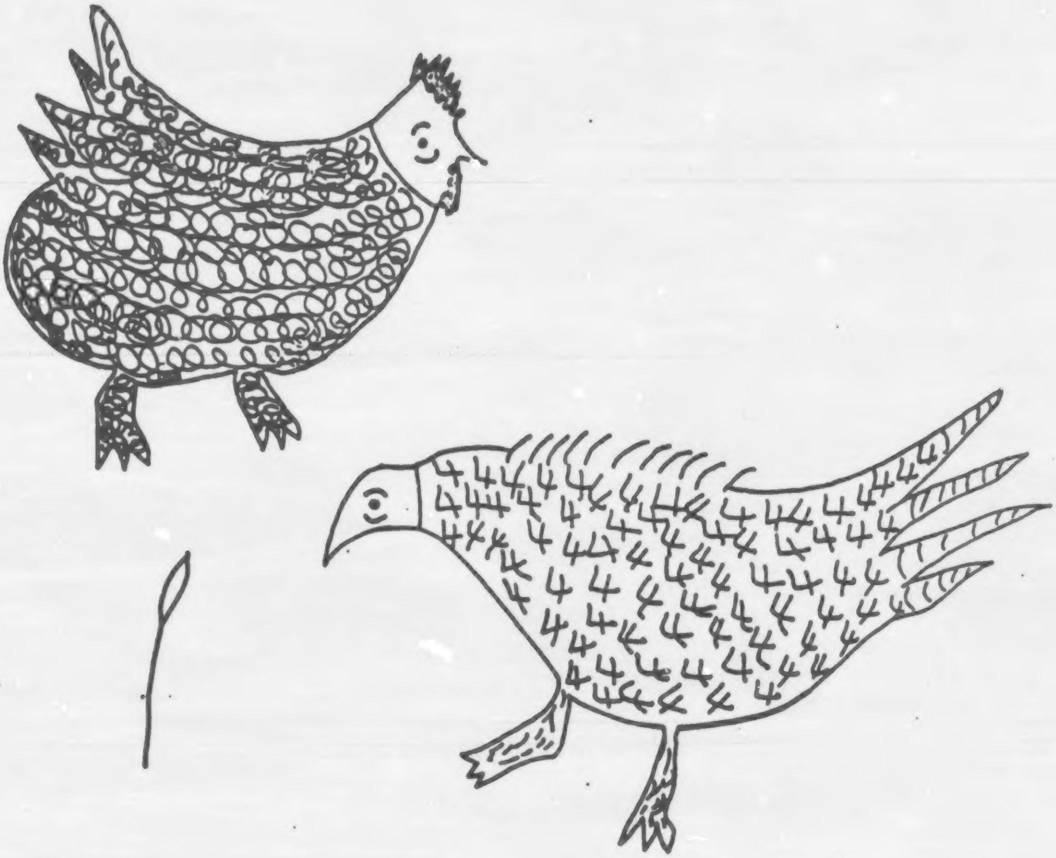
BUKA KA GA KOKO LE PHAKALANE

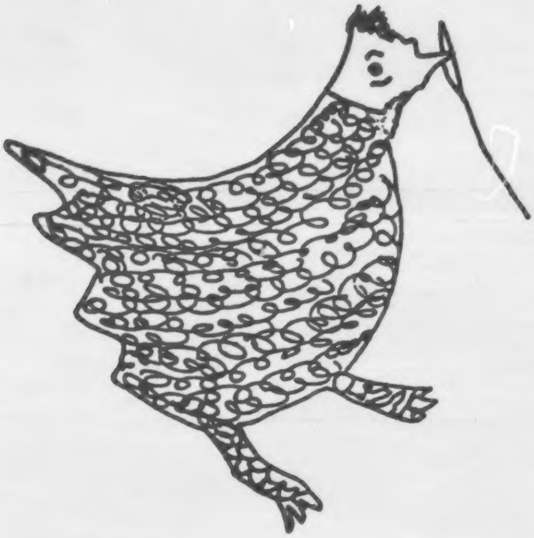
Olefile Moses



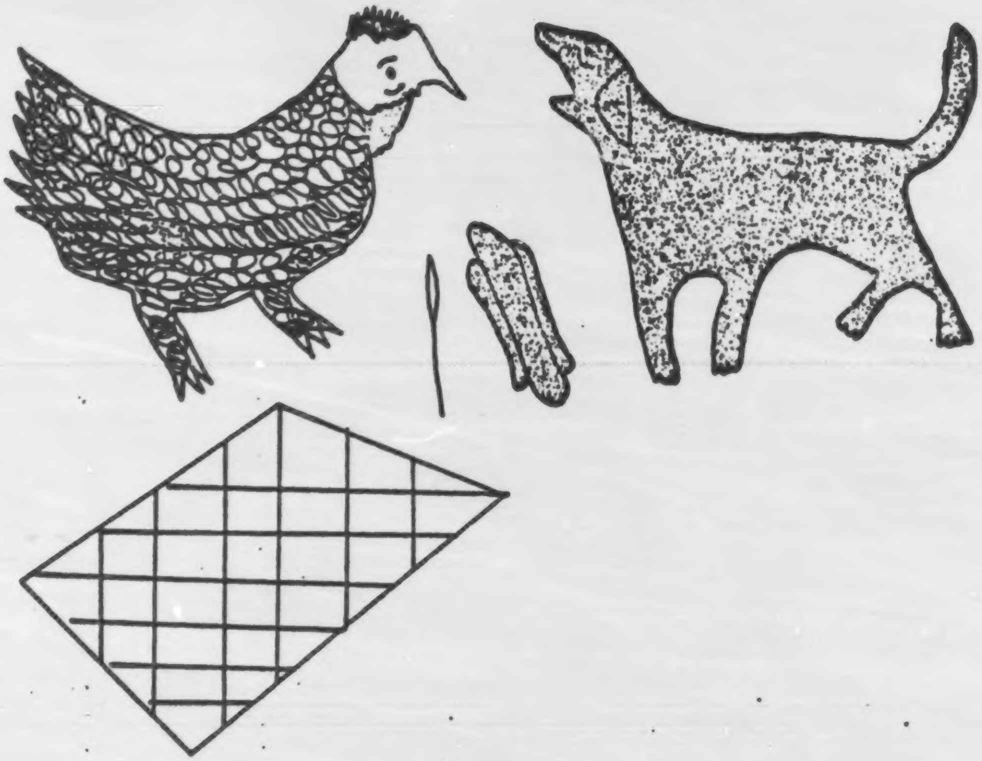
Dinonyane di kile tsa bo di bua.



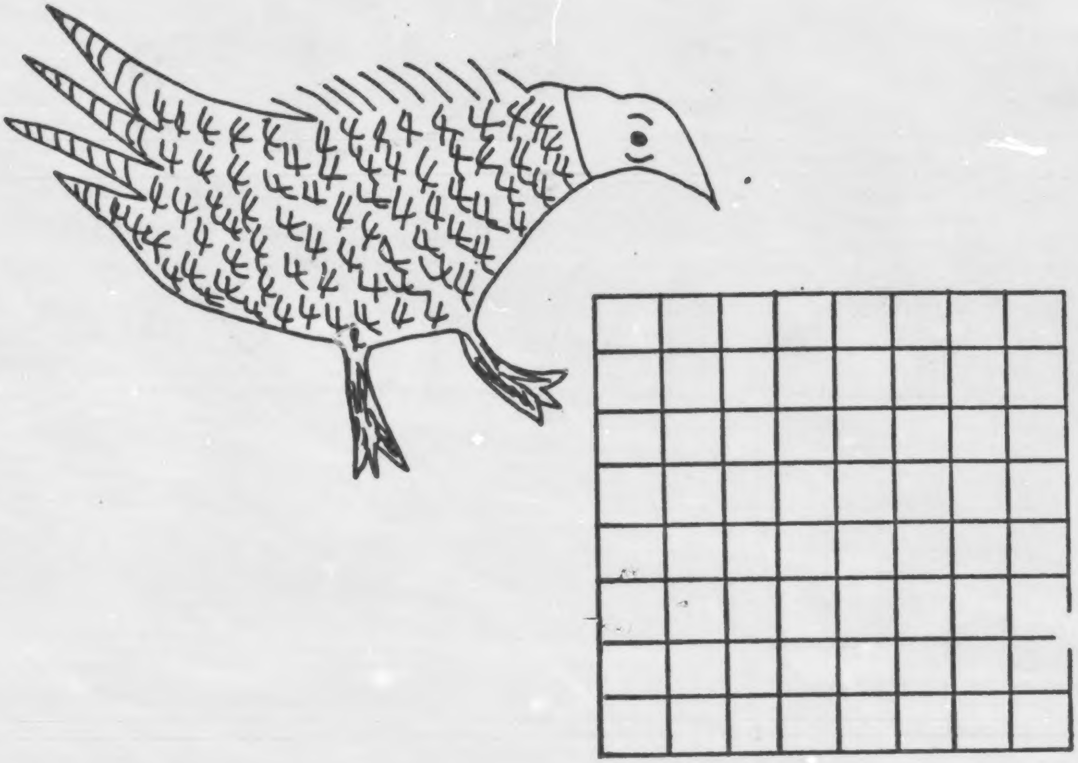
Koko o adima lomao
mo go phakalane.



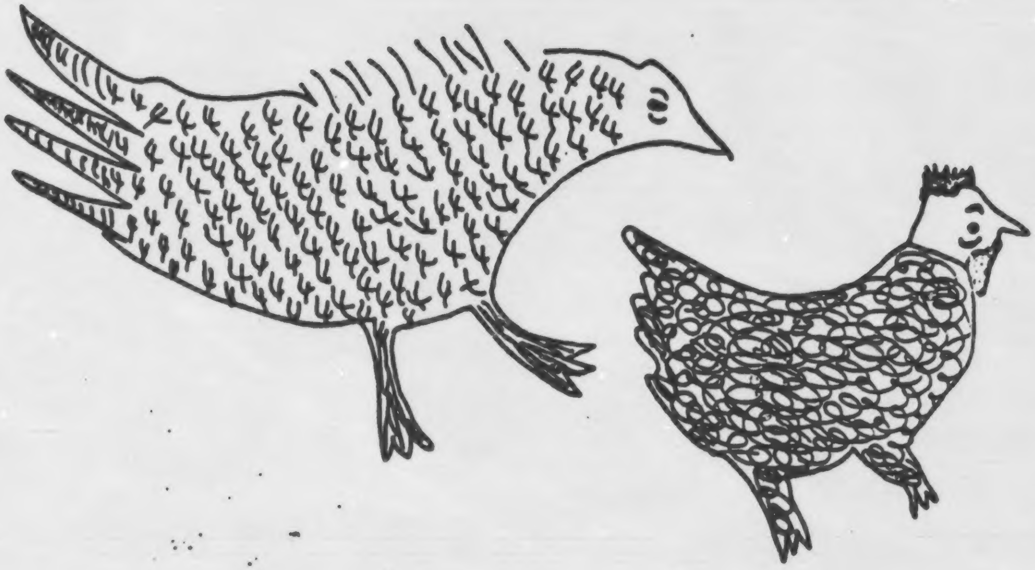
O tsere lomao, "O
seka wa lo latlha;
go laela phakalane.



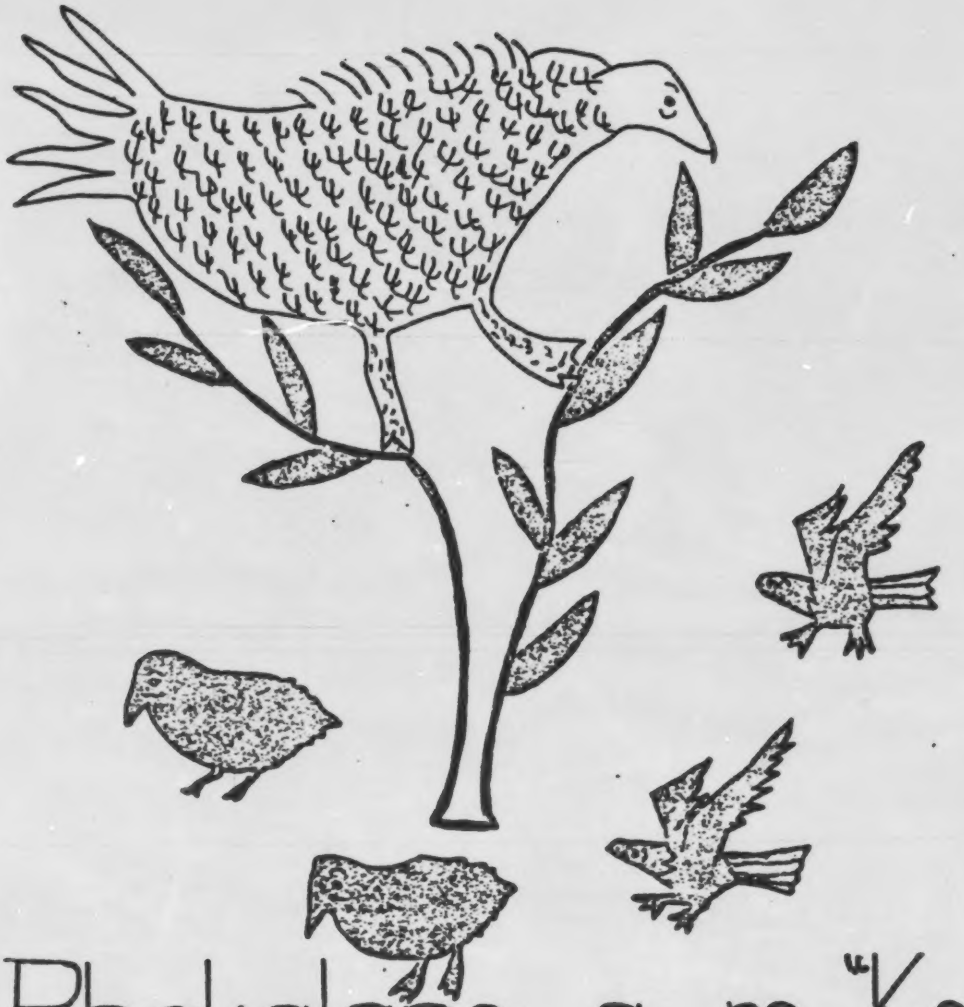
Ntsa ya tabogela
lesapo, koko ya latlha
lomao.



Phakalane o latela
lomao kwa go koko.



Phakalane o latetse lomao. Koko o lo latlhile.



Phakalane a re, "Ke
ila ituela„ ka bana
ba gago."

THE STORY ABOUT CHICKEN AND HAWK

Once upon a time, birds were talking. The chicken borrowed the needle from the hawk. She took the needle. "Don't lose it," said the hawk.

The dog runs for the bone, the chicken lose the needle. The hawk came for the needle. The chicken had lost the needle.

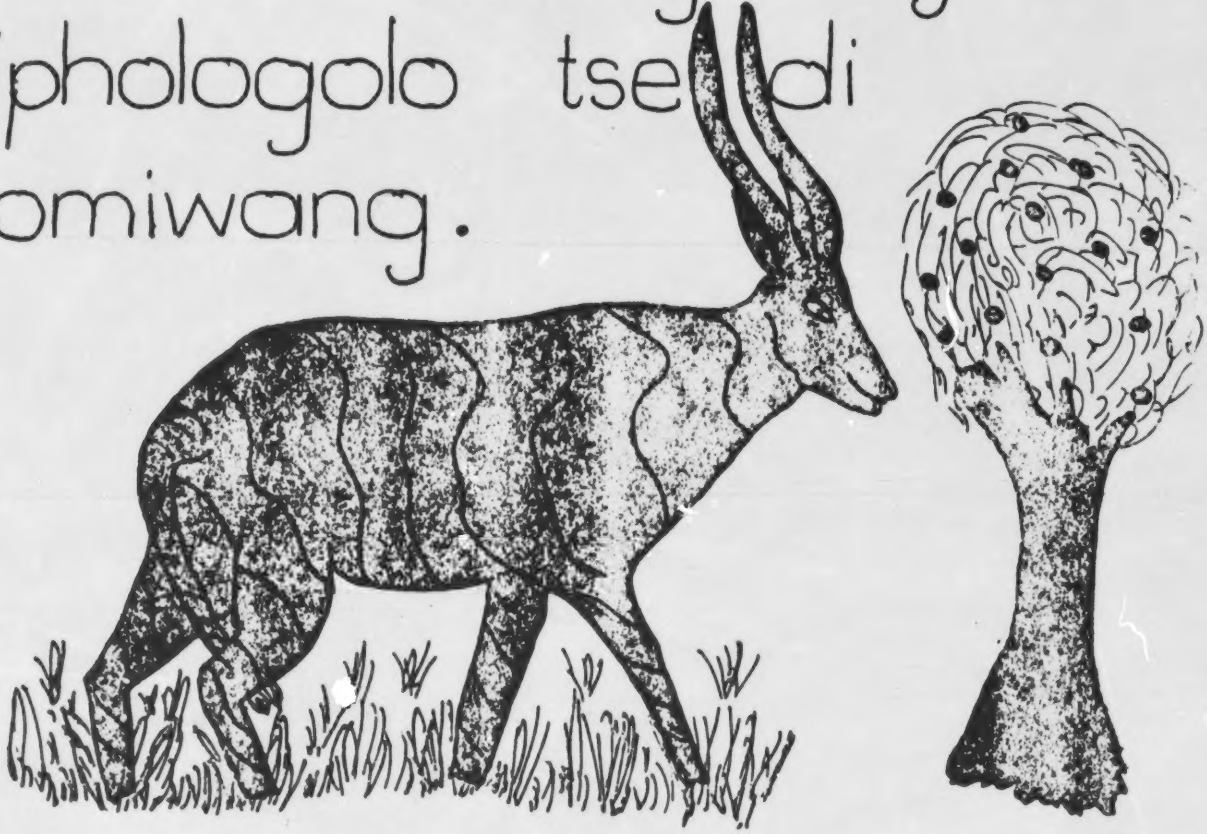
The hawk said "I will pay myself with your chickens."

DIPHOLOGOLO TSA NAGA

Pinkie Modise

Tholo

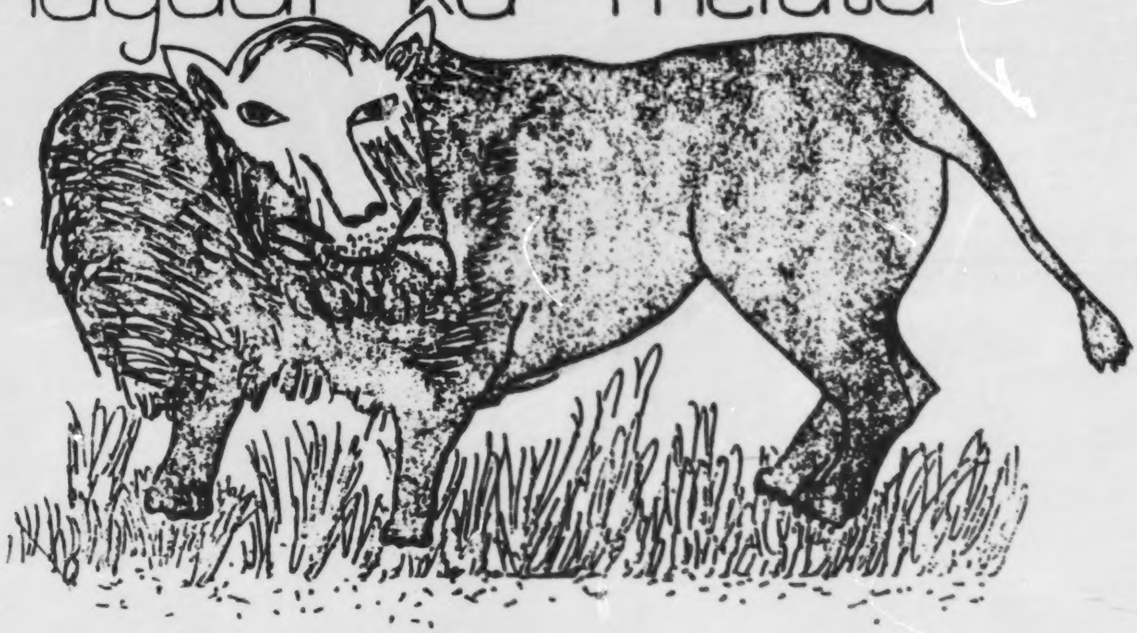
Tholo ke nngwe ya diphologolo tse di tsomiwang.



E dinaka di telele mme di itshophile. E ja bojang jaaka phuti. E bonwa mo kgaolong ya legare.

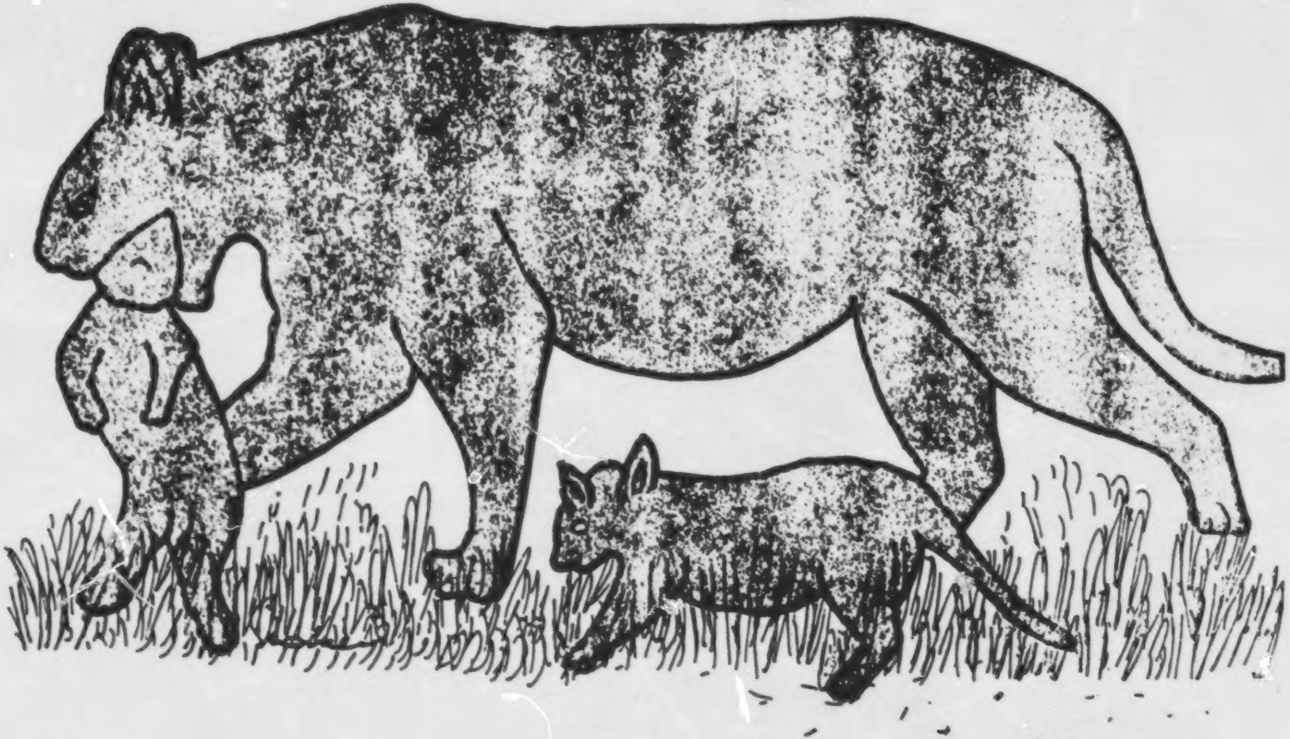
Tau e tonanyana.

E tonanyana e farologanye le e namagadi ka mefuta



e le mebedi. E tonanyana e mariri e bile e bogale go fitisa e namagadi.

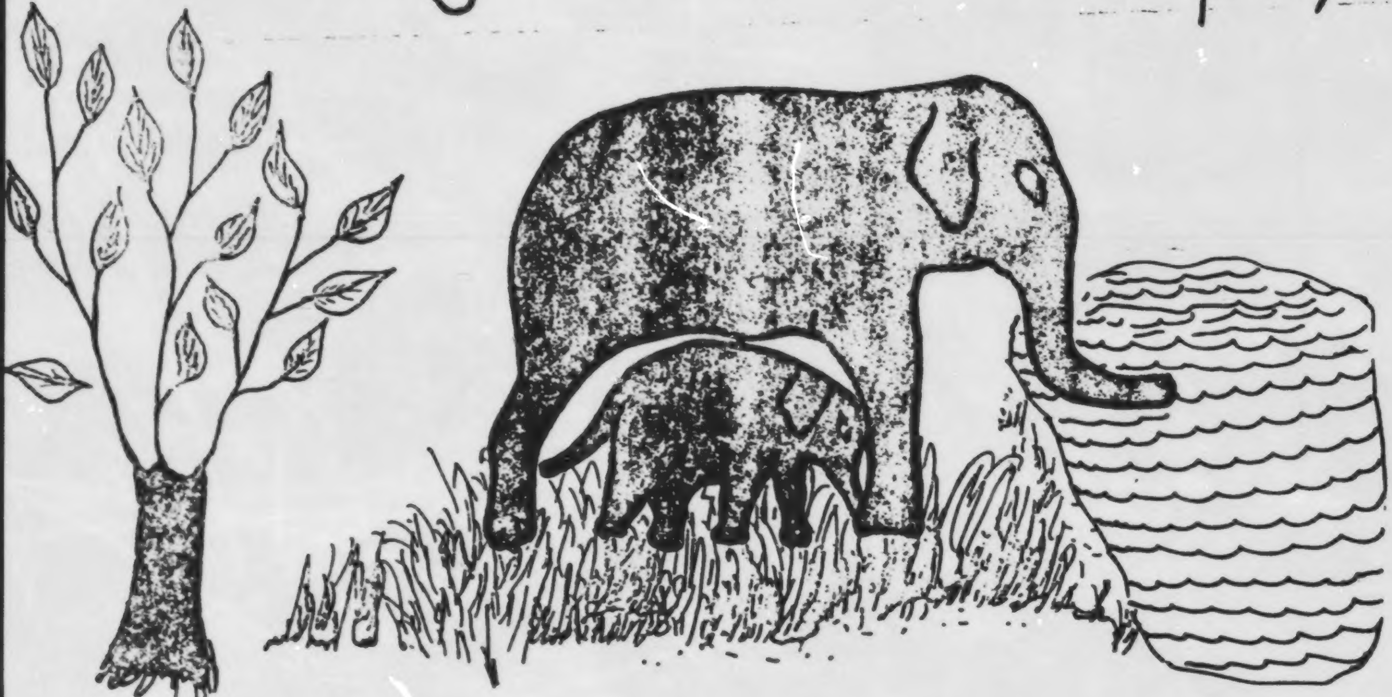
Tau e namagadi
yone ga e na mariri,
jaaka e tonanyana.
Fa e tsamaya



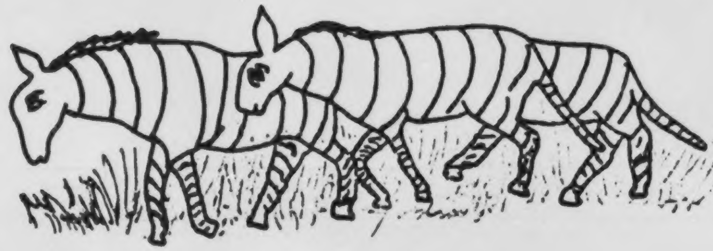
mosepele o mo leele,
e tsaya ngwana wa
yone ka molomo.

Tlou

Tlou ke phologolo
e kgolo thata.
Phologolo e, e marapo,



e ka phatlola setlhare
ka bogare.

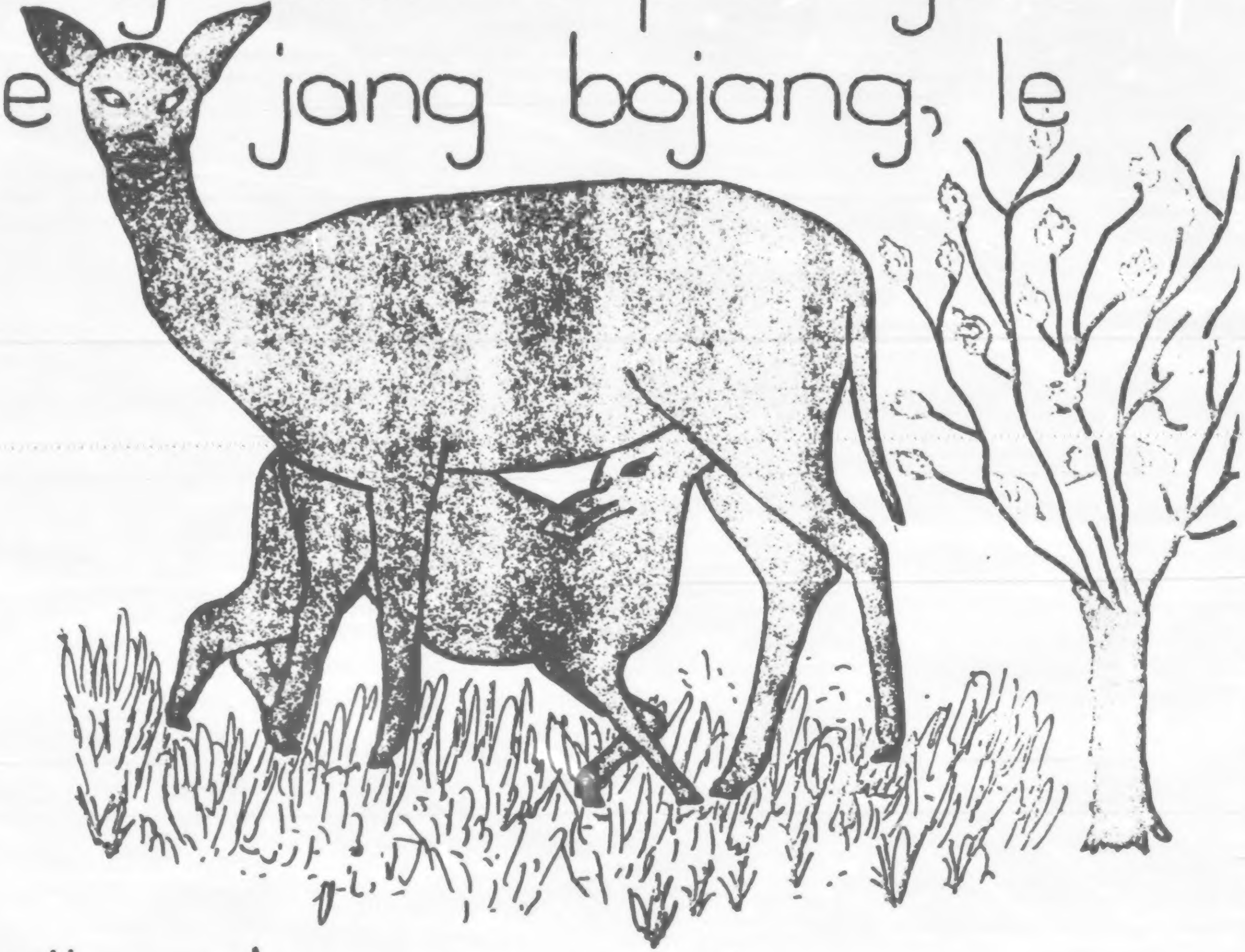


Dipitse tsa naga
Ke dipitse tse di ratwang
ke batho thata, ka gore
mmala wa tsone o
montle e bile letlalo la
tsone le a phatsima.

Gatwe e a jewa .

Phuti

Phuti ke sereto sa Bangwato. Ke phologolo e e jang bojang, le



ditlhatshana tsa naga.

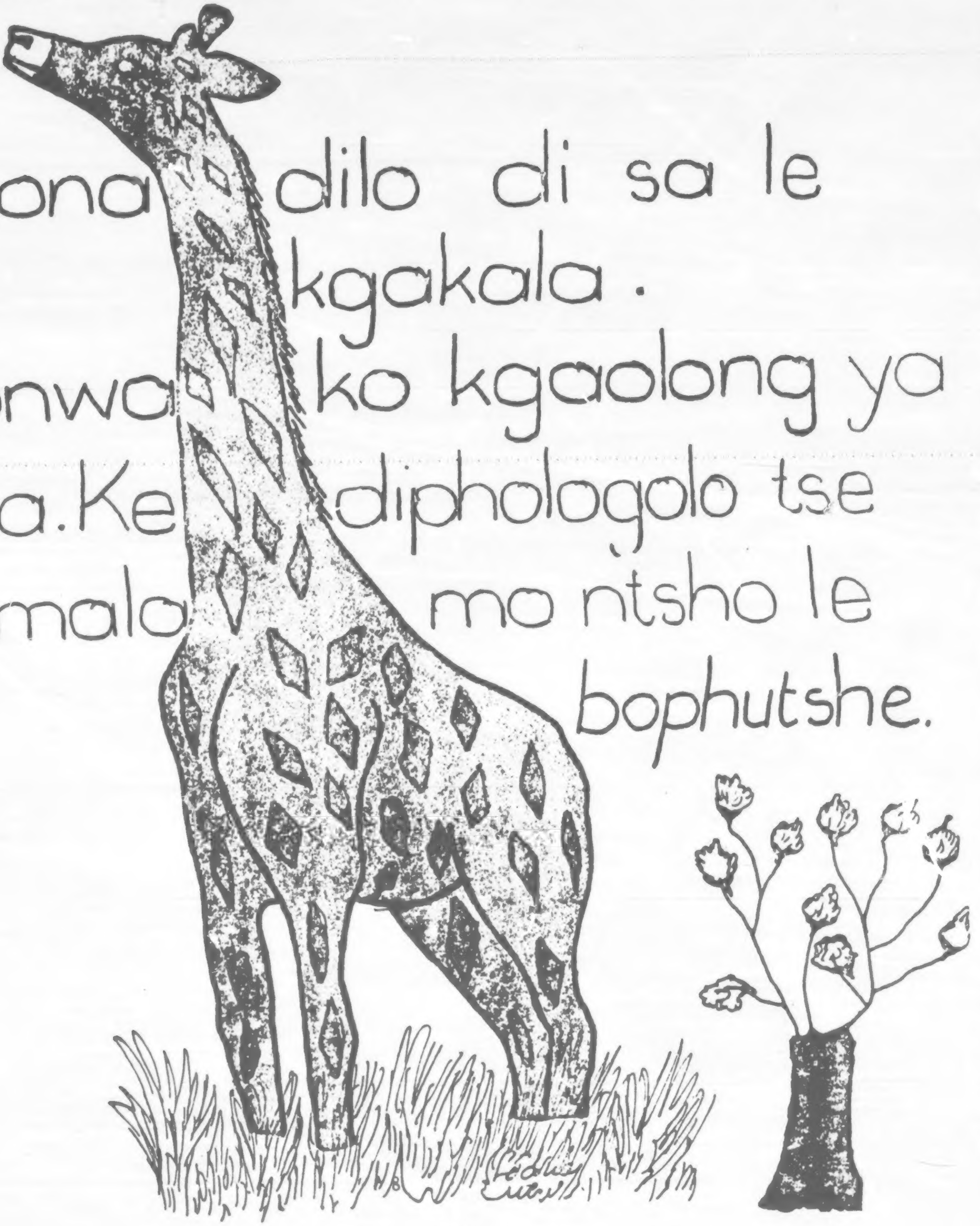
E amusa jaaka podi.

E mmala mosetlha.

Thutlwa

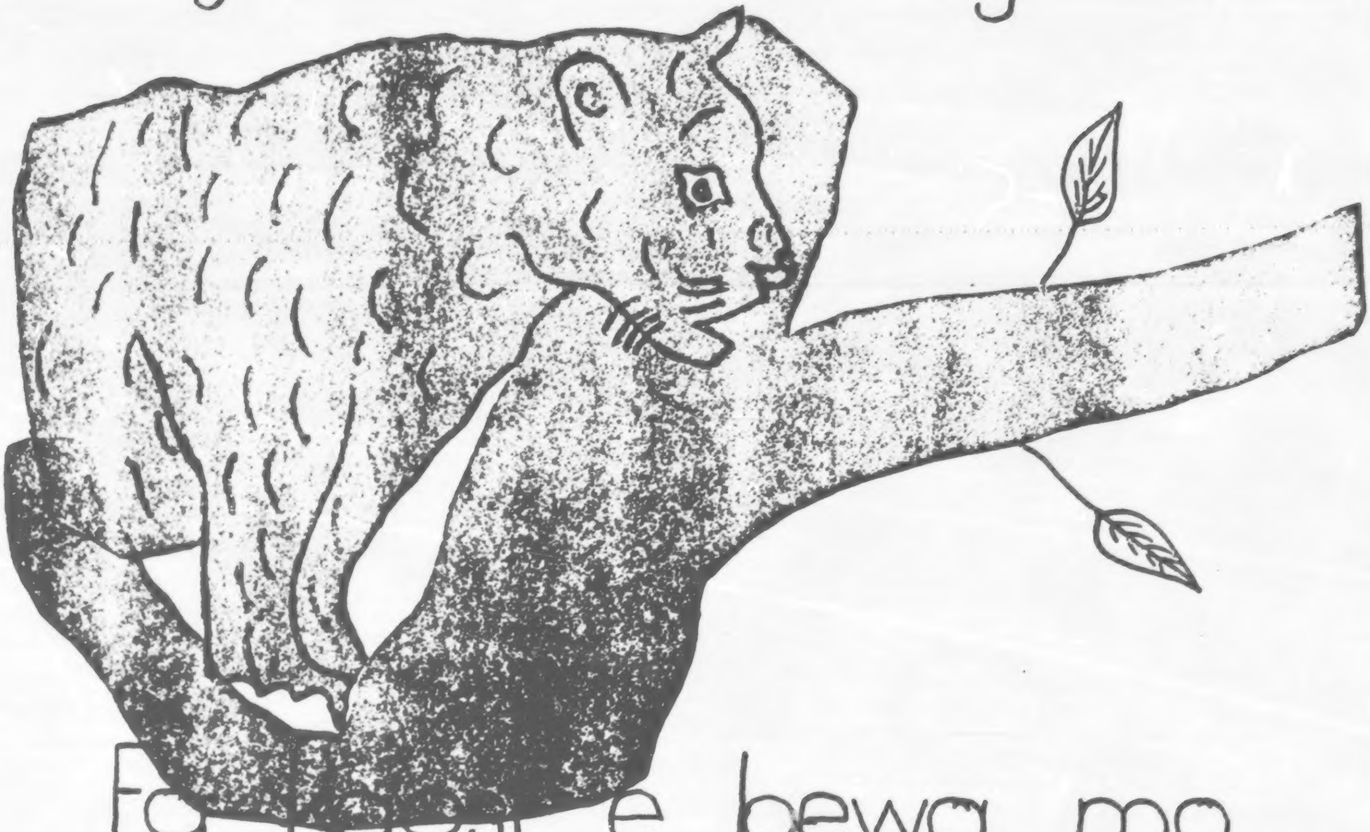
Thutlwa e thamo telele.

E bona dilo di sa le kgakala. E bonwa ko kgaolong ya borwa. Ke diphologolo tse di mmala mo ntsho le bophutshe.



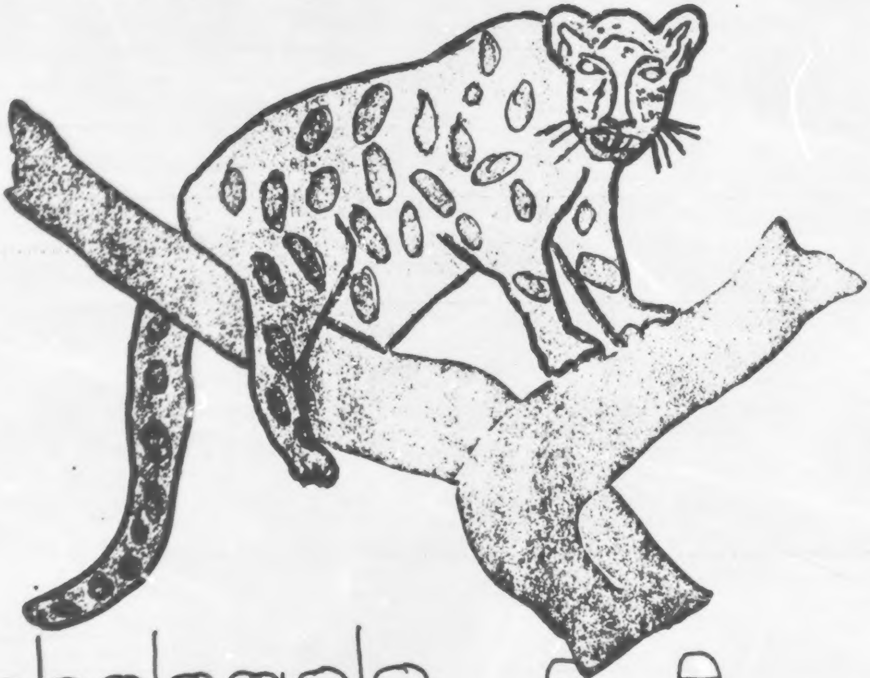
Nkwe.

Nkwe ke sebatana se se bogale thata. Letlalo la yone le a ratega.



Fa kgosi e bewa mo setilong, e apeswa letlalo lwa nkwe.

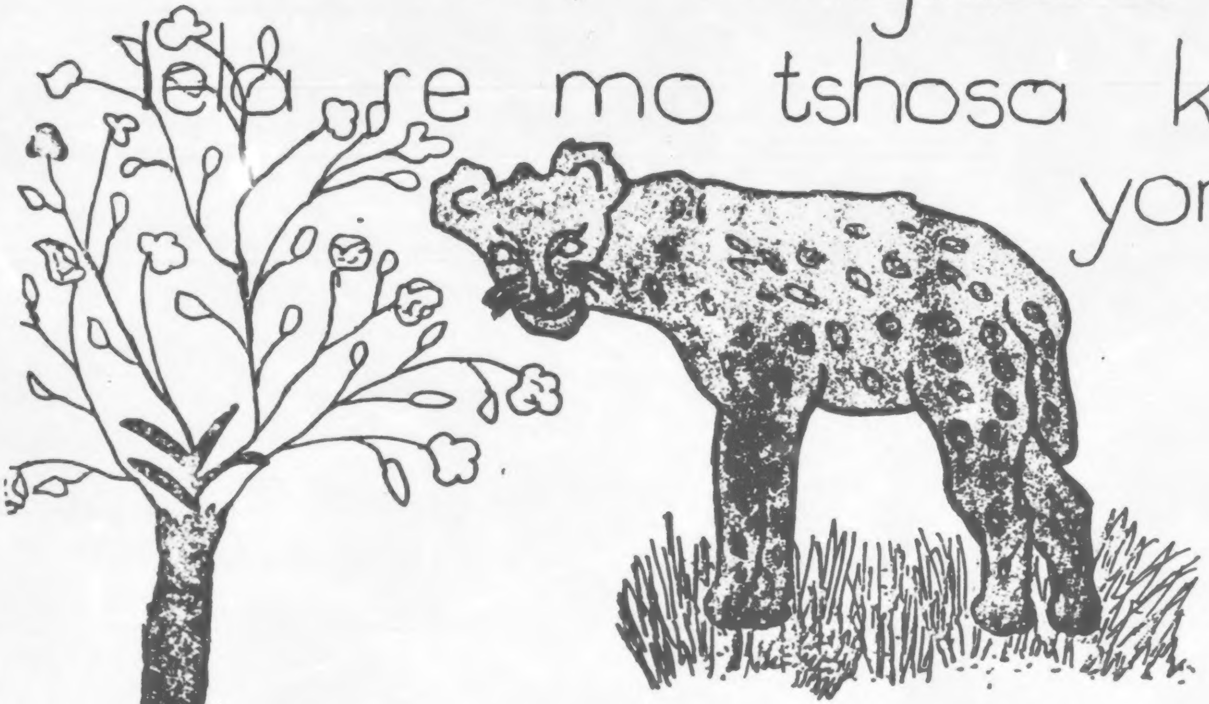
Go apesa kgosi letlalo la nkwe, ya bo e le gore kgosi e nne bogale jaaka nkwe.



Ke phologolo e e maroo jaaka tau. E ratile go tshwana le lengau.

Phiri

Phiri ke phologolo e e tshabiwang ke bana. Gantsi fa ngwana a lela re mo tshosa ka yone



E tsamaya thata bosigo. E mmala mo tuba le bontsho.

WILD ANIMALS - KUDU

The kudu is one of the animals that people hunt. It has long horns. It eats grass like the buck. They are found in Legare district.

The male lion is different from a female one; the male lion has more hair, and it is more dangerous than the female one.

The female lion doesn't have much hair. If it goes for a long distance it takes its cub with the mouth.

The elephant is a big animal, a very strong animal. It could separate the tree in two pieces.

Zebras are liked by people, because they have beautiful colors and its skin is shining. The buck is the totem of the Bangwato. It is an animal which eats grass and bushes. It feeds its ones like a goat.

The giraffe has a long neck; it can see things from a distance. It is found in the South. They are black orange. The leopard is a dangerous beast. Its skin is liked by many people. When you become a chief, you put on the leopard skin. That is done so that the chief could be as brave as the leopard. Its paws are like the lion's.

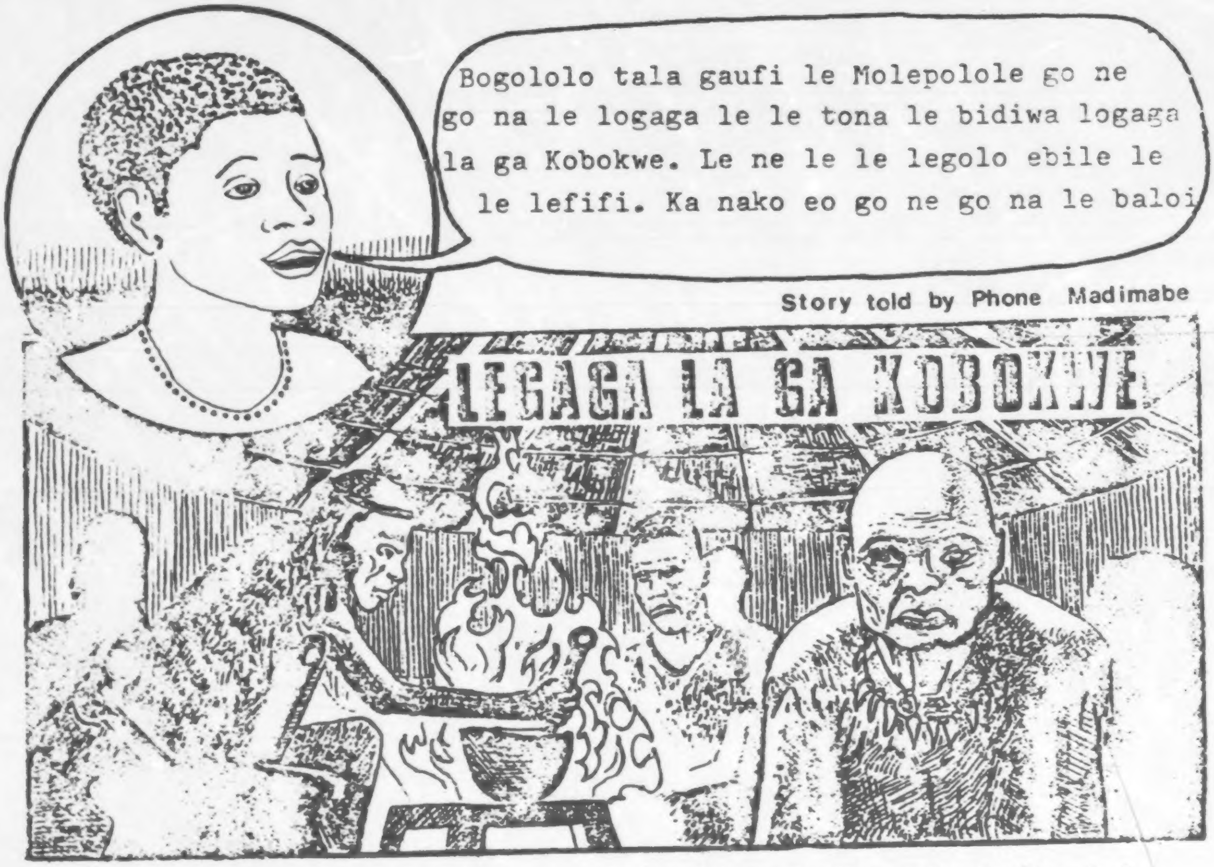
Children are afraid of hyenas. Mostly when the child cries we threaten him by the hyena e.g. like saying if you keep on crying I will give you to the hyena. Mostly it walks at night.

SONGS AND FUN FROM *MOSO*

MOSO

A CHILDRENS MAGAZINE No.2.

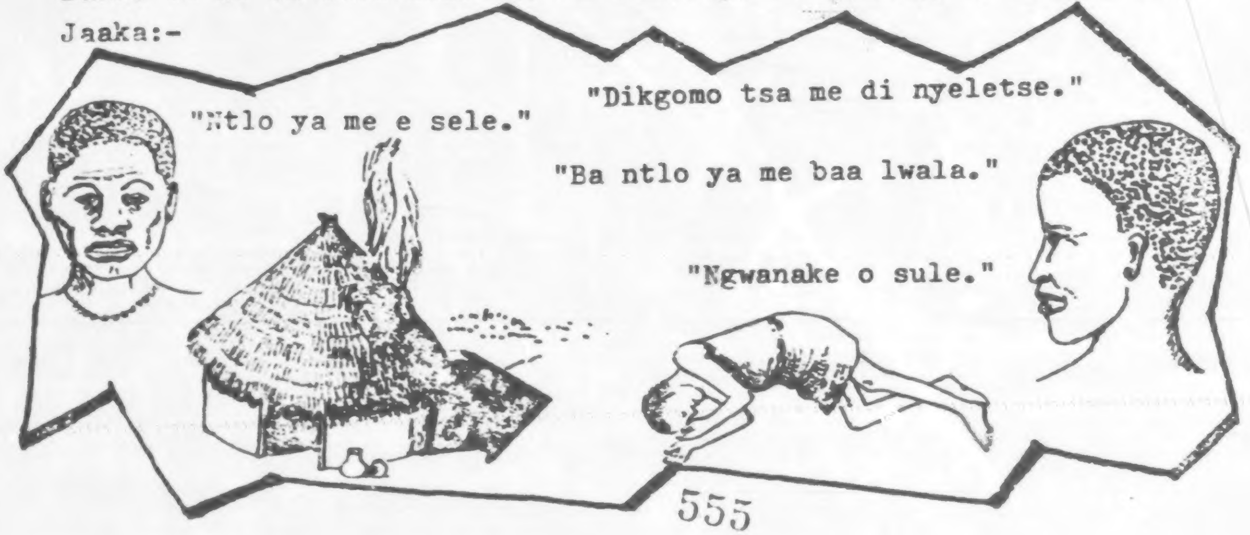
IN-SERVICE PROJECT

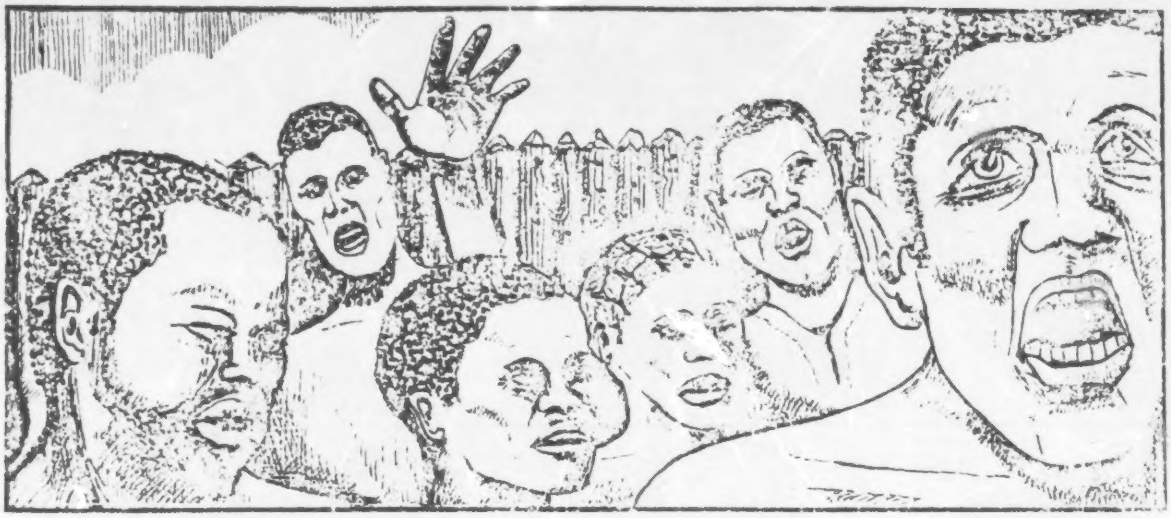

Bogololo tala gaufi le Molepolole go ne go na le logaga le le tona le bidiwa logaga la ga Kobokwe. Le ne le le legolo ebile le le lefifi. Ka nako eo go ne go na le baloi

Story told by Phone Madimabe

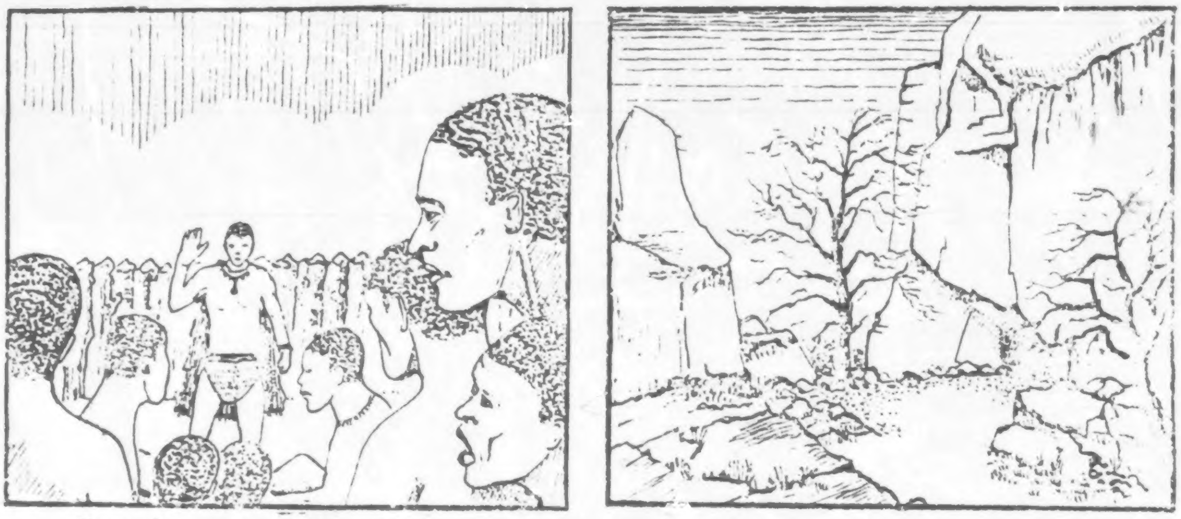
LEGAGA LA GA KOBOKWE

Baloi ba ne ba dira dilo tse di setlhogo mo bathong ba Molepolole. Jaaka:-

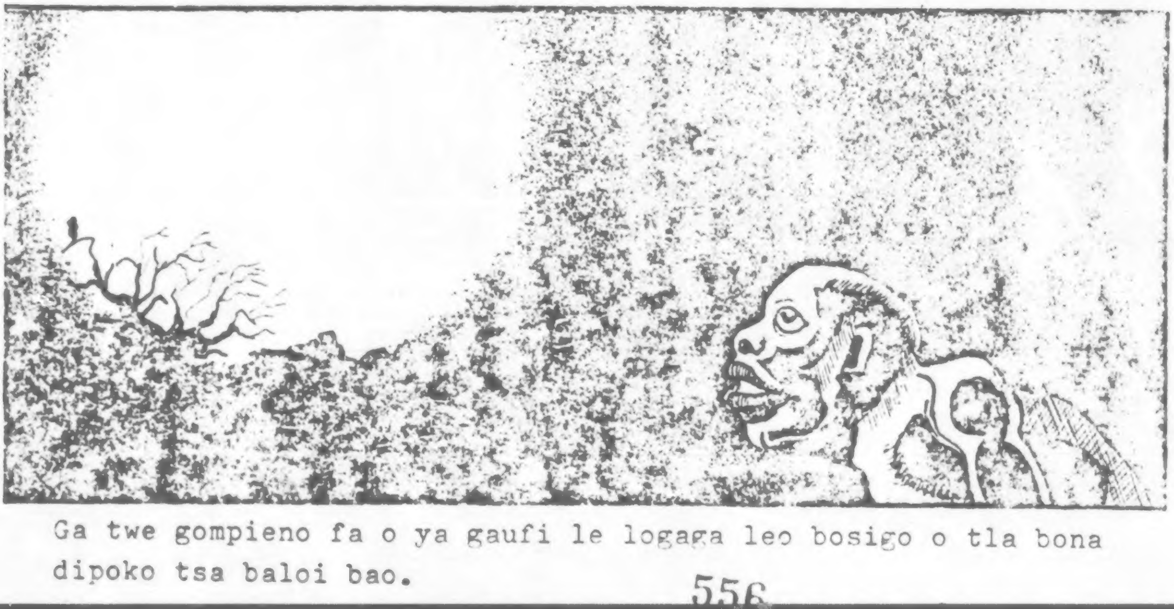

"Ntlo ya me e sele."
"Dikgomo tsa me di nyeletse."
"Ba ntlo ya me baa lwala."
"Ngwanake o sule."



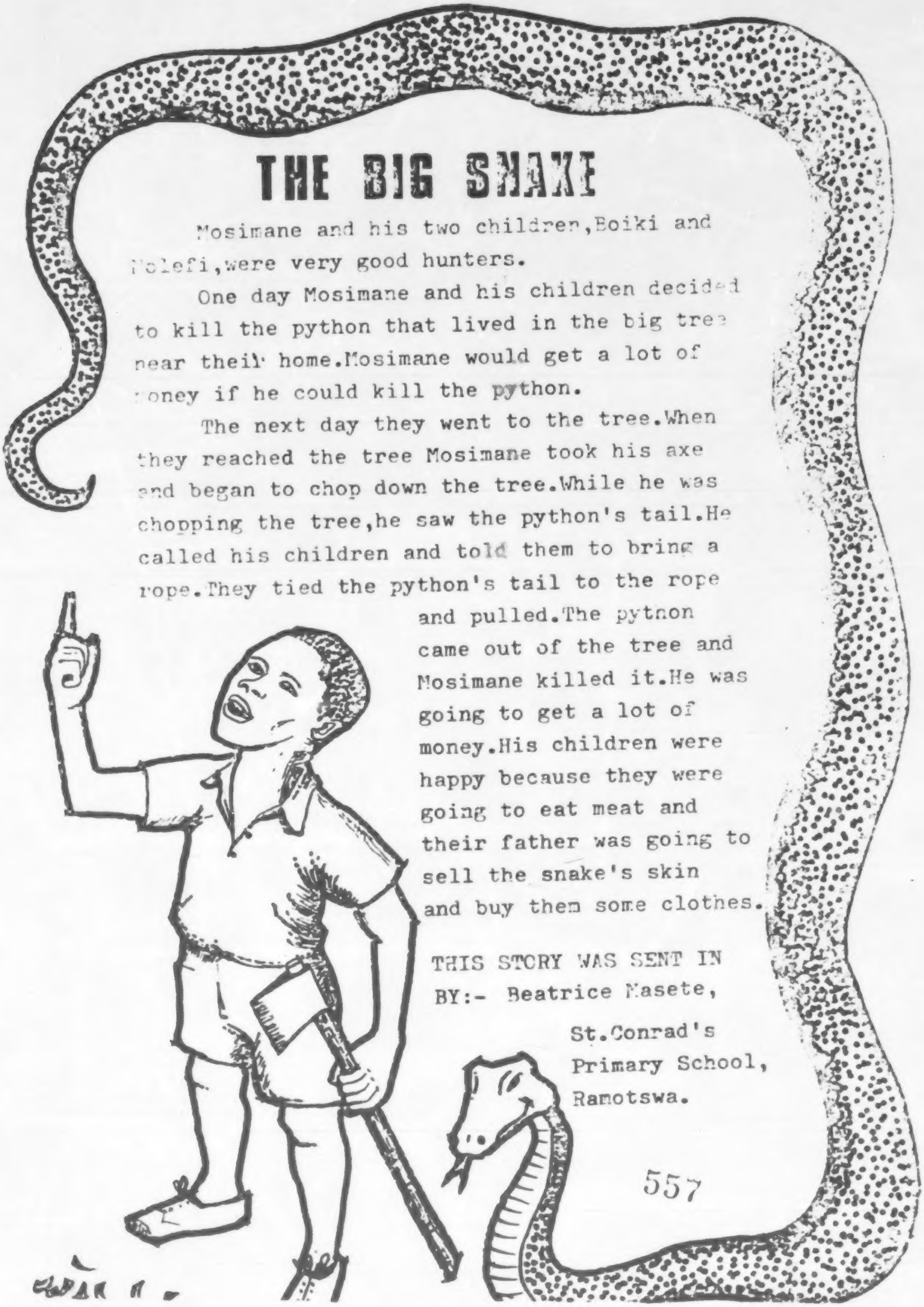
Batho ba ne ba gakala thata ba bo ba epa pitso go bua kaga mathata a bone.



Kgosi e ne e re fa baloi ba tshwarwa ba tsewe ba latlhelwe mo logageng ba ele ruri.



Ga twe gompieno fa o ya gaufi le logaga leo bosigo o tla bona dipoko tsa baloi bao.



THE BIG SNAKE

Mosimane and his two children,Boiki and Molefi,were very good hunters.

One day Mosimane and his children decided to kill the python that lived in the big tree near their home.Mosimane would get a lot of money if he could kill the python.

The next day they went to the tree.When they reached the tree Mosimane took his axe and began to chop down the tree.While he was chopping the tree,he saw the python's tail.He called his children and told them to bring a rope.They tied the python's tail to the rope and pulled.The python came out of the tree and Mosimane killed it.He was going to get a lot of money.His children were happy because they were going to eat meat and their father was going to sell the snake's skin and buy them some clothes.

THIS STORY WAS SENT IN
BY:- Beatrice Masete,
St.Conrad's
Primary School,
Ramotswa.

NOGA E TONA

Mosimane le bana ba gagwe ba babedi, Boiki le Molefi, e ne ele batsumi tota.

Tsatsi lengwe Mosimane le bana ba gagwe akanya go bolaya noga e tona e e nnang mo setlhareng go bapa le motse wa bone. Mosimane o tla bona madi fa a ka bolaya noga e.

Letsatsi le le latelang ba ya kwa setlhareng. Fa ba tsena kwa setlhareng Mosimane a ntsha selepe sa gagwe a simolola go rema setlhare. Fa a ntse a rema setlhare a bona mogatla wa noga e tona e. A bitsa bana ba gagwe a re batle le mogala. Ba bofa mogatla wa noga e ka mogala ba e goga.

Noga ya tswa mo setlhareng, Mosimane a e bolaya. Bana ba gagwe ba ne ba itumetse ka gore ba ne ile go ja nama gape rraabo o ne a ile go rekisa letlalo la noga gape a ba rekela diaparo.

by Beatrice Masete
St. Conrad's
Primary School,
Ramotswa.

ROUND AND ABOUT.

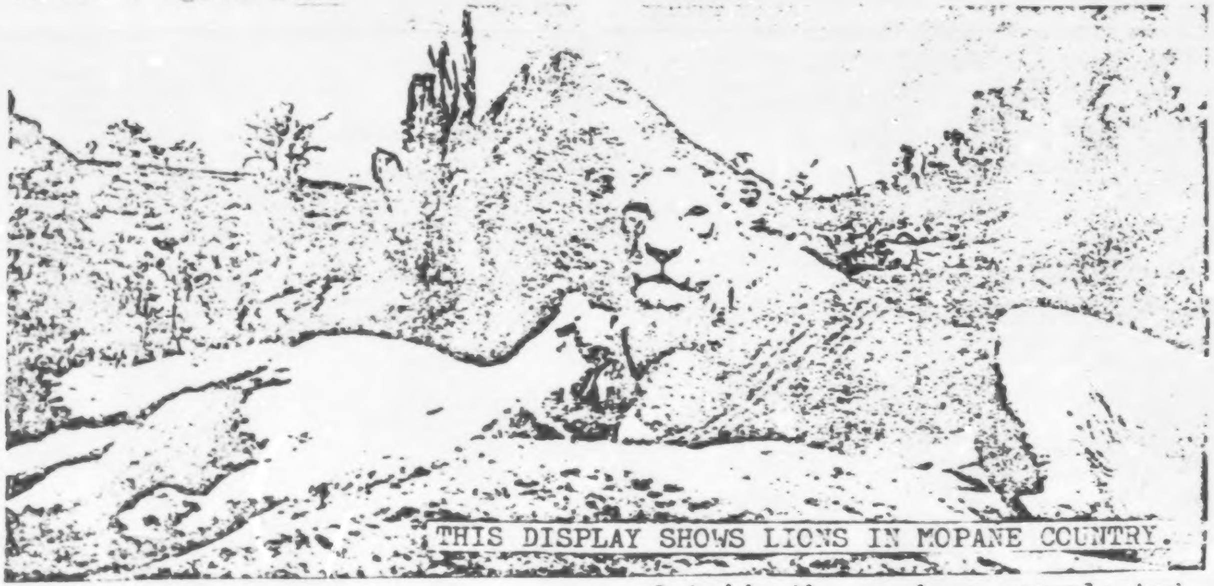
NATIONAL MUSEUM AND ART GALLERY

The National Museum and Art Gallery is in Gaborone near the main shopping centre. It is open to visitors every day of the year except National Holidays.

Inside the museum there are displays which show the ways of life of the people of Botswana and their development through the ages.One display,The Kalahari Gallery shows how man has lived for thousands of years without permanent water.

Another display,The Okavango Delta shows the way of life of the people living in and around the swamps. Other exhibits show the wild life of Botswana and a collection of Bechuanaland Protectorate and Botswana stamps.

The Art gallery has a collection of traditional pottery,baskets and beadwork,as well as models,weavings and paintings,all having something to do with Botswana in particular,or Africa,South of the Sahara in general.



THIS DISPLAY SHOWS LIONS IN MOPANE COUNTRY.

Outside the gardens are planted with plants which are common to Botswana.The main attraction is the Aloes from different parts of the country.

There are a few ponds with fish, turtles and crocodiles. Some snakes and tortoises are also kept in the garden.

WHAT WOULD YOU LIKE TO SEE IN "ROUND AND ABOUT"?
WRITE TO MOSC,P.O.BOX 94,LOBATSE AND LET US KNOW THINGS ROUND AND ABOUT BOTSWANA YOU WOULD WISH TO SEE INCLUDED IN THE NEXT ISSUE.

NATIONAL MUSEUM LE ART GALLERY

National Museum
le
Art Gallery

National Museum le Art Gallery di mo Gaborone go bapa le toropo. Go bulwa letsatsi le letsatsi la ngwaga kwantle ga National Holidays.

Mo teng ga museum gona le dikai tse di bontshang botshelo ba batho ba Botswana le tlhabologo go tswa bogologolo. Sesupo sengwe, Kgalagadi Gallery e bontsha jaaka motho a ne a tshela dingwaga tse di sekete a sena metsi a tlhomamo.

Sesupo sengwe, Okavango Delta e bontsha botshelo ba batho ba ba nnang mo tikologong ya ditsobotlo. Sengwe se bontsha diphologolo tsa naga ya Botswana le kgobokano ya Bechuanaland Protectorate le diteme tsa Botswana.

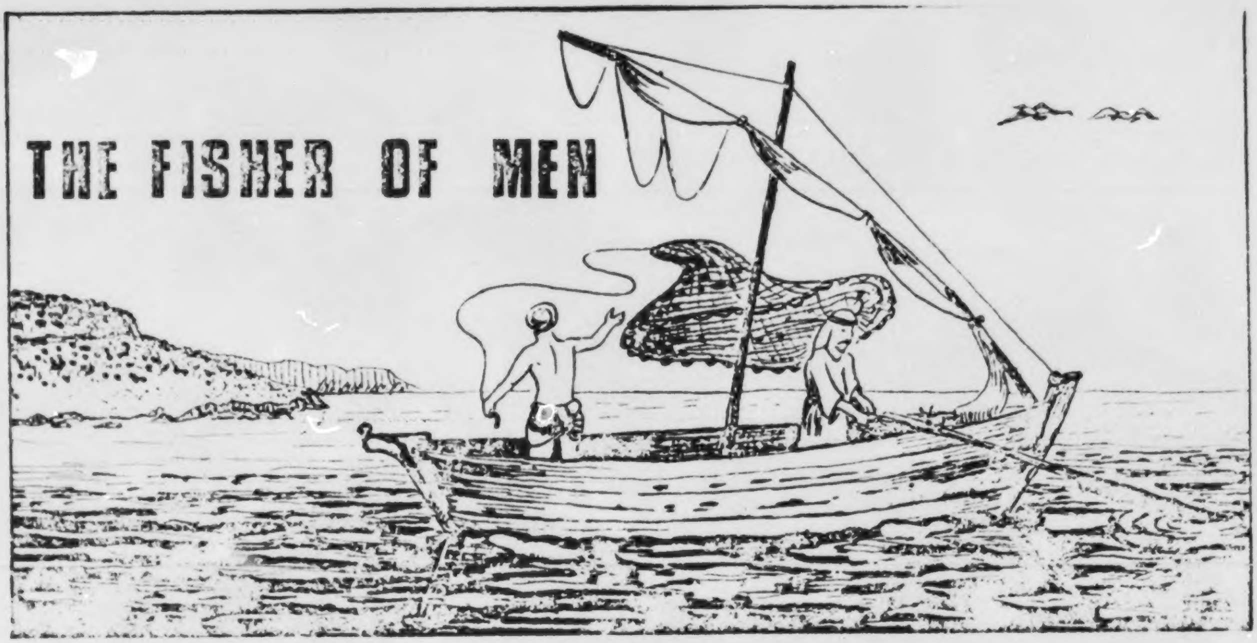
Art Gallery e na le kgobokanyo ya dilo tsa ditso tse di bopilweng, mebanki le dilo tse di dirilweng ka dibaga, jaaka dilo tse di logilweng le ditshwantsho tse di pentilweng, tsotlhe di amana le Botswana thata, kana Afrika, Borwa ba Sahara botlhe.

Setshwantsho se sesupa ditau kwa Mopane.

Kwa ntle ga masingwana go jadilwe dijalo tse di tlotlegileng thata mo Botswana. Segogedi se se tona ke Mokgopha go tswa mafelong a a faroganyeng mo Botswana.

Gona le megobe e sekae e e nang le ditlhapi le dikwena. Dinoga tse dingwe le dikhudu di mo tshingwaneng eo.

THE FISHER OF MEN



Jesus had been going from village to village,telling the people about God,and curing people who were sick.One day he came to a big lake called Gennesaret.Many people came to listen to him.There were so many people that some that were at the back of the crowd could not hear and they started to push those in front.There were some fishermen near the lake.They were washing their nets.Jesus saw them and had an idea.

"Will you take me out in your boat?" he asked.

They agreed and when they were a few metres from the shore,Jesus spoke to the crowd.Now everyone could hear him and they stopped pushing.

When the people had gone Jesus spoke to the fishermen.Their names were Simon and Andrew.He asked them to catch some fish for him. Simon smiled to himself,he and Andrew had been fishing all night and they had not caught anything.Jesus didn't seem to know much about fishing! But they threw the nets out anyway.

They could not believe their eyes.There were so many fish that their nets were breaking! Two of their freinds came out in another boat to help them.Soon both boats were full of fish. Simon was frightened.He realised that Jesus had something to do with their good luck.Jesus told him not to worry and asked all of them if they would come with him.He wanted them to help him catch men instead of fish.

So Simon and Andrew,and their friends James and John left their boats and went with Jesus. They were the first 4 of the 12 disciples.

MOTSHWARI WA BATHO

Jesu o ne a tsamaya motse le motse a bolelela batho ka ga Modimo, gape a fodisa batho. Tsatsi lengwe a fitlha kwa lewatleng la Gennesaret. Bontsi ba tla go mo reetsa. Batho ba ne ba le bantsi mo bangwe ba neng ba le kwa morago gape ba sa utlwe ba ne ba simolola go kgarametsa ba ba kwa pele. Gone go na le batshwara ditlhapi go bapa le lewatle. Ba ne ba tlhatswa matloa a bone. Jesu a ba bona a tlelwa ke kakanyo.

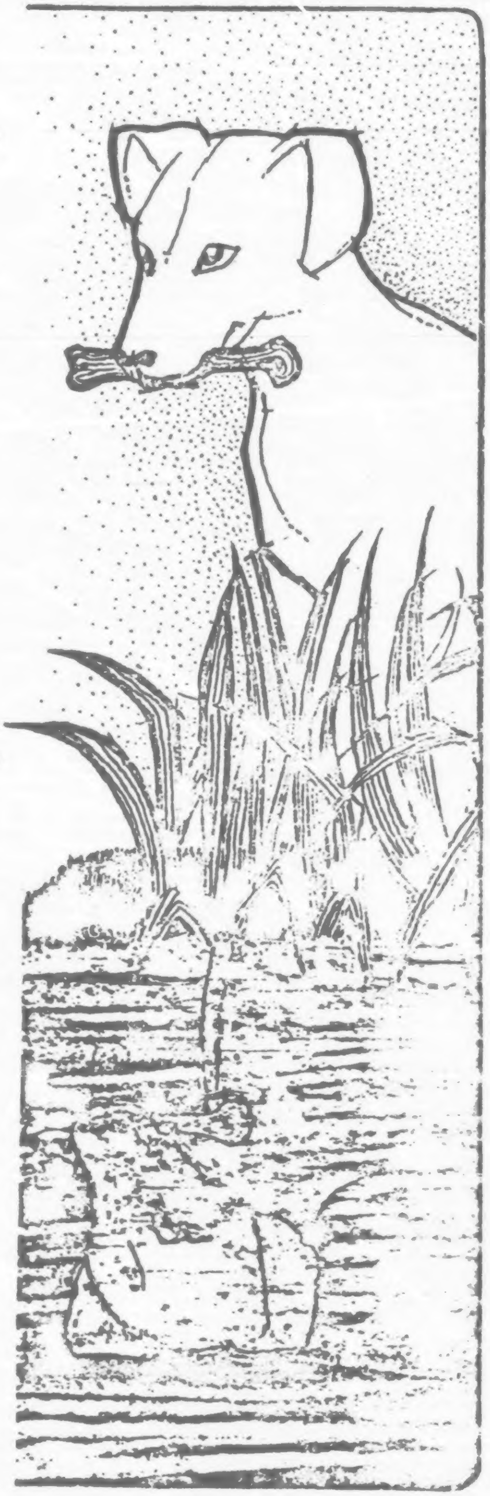
"A lo ka mpega mo mekorong ya lona?" a kopa.
Ba dumela fa ba le dimetara di se kae go tswa kwa letshing, Jesu a bua le batho. Jalo mongwe le mongwe a utlwa ba tlogela go kgarametsana.

Fa batho ba sena go tsamaya Jesu a bua le batshwari ba ditlhapi. Maina a bone e ne e le Simon le Andrew. O ne a ba kopa gore ba mo tshwarele ditlhapi. Simon a itshega, ene le Andrew ba ne ba leka go tshwara ditlhapi bosigo botlhe mme ga ba a bona sepe. Jesu o ne a sa itse thata ka tshwaro ya ditlhapi, mme ba ne ba latlhela matlowa a bone le fa go ntse jalo.

Ba ne ba se ka ba dumela matlho a bone. Gone go gona le ditlhapi tse dintsi mo ebileng matlowa a bone a neng a kgaoga. Ditsala tsa bone tsa tla mo mokorong o mongwe go tla go ba thusa. Kabonako mekoro e mebedi e ne ya tlala. Simon o ne a tshogile. O ne a lemoga fa go na le sengwe mo go Jesu ka ga lesego la bone. Jesu a mmolelela gore a se tshwenyege, a ba kopa gore ba tsamaye le ene. O batla gore ba mo thuse go tshwara batho boemong ba ditlhapi.

Jalo Simon le Andrew le ditsala tsa bone e leng James le John ba tlogela matlowa a bone ba tsamaya le Jesu. E ne e le barutwana ba ntlha ba bane go ba ba lesome le bobedi.

MODISE SAVES BENGO



Modise was teaching his dog Bengo how to beg. He held a piece of bread above Bengo's nose while Bengo was seated. Then he said, "Bengo beg!"

Bengo took his front paws off the ground and waved them in the air.

"Good boy, Bengo," said Modise and gave him the piece of bread. They did this six more times.

When Bengo had learnt this trick he thought, "I will go to the kitchen and beg for food there."

Modise's mother was in the kitchen cooking dinner. When she saw Bengo do his little trick she laughed and gave him a bone. Bengo wagged his tail happily and ran away to eat his bone in a quiet place.

Nearby there was a large pond. As Bengo was passing he looked into the pond and in the water he saw his own reflection. Bengo thought he could see another dog with a bone. He said to himself "I will jump on that dog and steal his bone."

In he jumped with a big splash. The water was not deep but Bengo's paws sank into the mud. He began to sink deeper and deeper. He was very frightened. He needed help so he began to bark loudly. His bone dropped from his mouth and into the water. It sank out of sight.

Modise was playing with his ball in a field next to the pond. He heard Bengo barking. He ran to the pond. He reached out, grabbed Bengo by the neck and pulled him out.

Bengo was safe. He wagged his tail and licked Modise's hand to say, "Thank you."

Bengo's adventure taught him a lesson. After that he never tried to steal again.

MODISE O BOLOKA BENGO

Modise o ne ruta ntsa ya gagwe Bengo go kopa. O ne a tsholetsa sengwathwana sa borotho fa godimo ga nko ya ga Bengo, fa e ne e ntse fa fatshe. Jalo are, "Bengo kopa."

Bengo e tsholetse leroo la yone la pele. Mosimane o o siameng, go bua Modise a e naya sengwathane sa borotho. Ba dirile jalo makgetho a le marataro.

Morago ga Bingo a sena go ithuta maleka a, a akanya jaana, "Ke tla ya kwa ntlong ya boapeelo ke ya go kopa dijo."

Mmaagwe Modise o ne a le mo tlung ya boapeelo a a peile dijo tsa maitsiboa. Fa a bona Bengo a dira malepanyana a gagwe, o ne a tshega a ba a mofa lerapo. Bengo one a tshokotsa mogatla ka boitumelo a tabogela kwa go didimetseng go ya go ja lerapo la gagwe ka boitumelo.

Gaufi gone go na le letamonyana. Jaaka Bengo a feta a leba mo teng a bona moriti wa gagwe. Bengo a akanya gore o bona ntsa e nngwe e hupole lerapo. "Ya ithaya yare. Ke tla tlolela ntsa e le ke e utswela lerapo la yone."

Ke o Bengo a itatlhela mo metsing. Metsi a ne a se boteng mme maroo a ga Bengo a ne a nwela mo seretseng. One a nwelakwa teng. One a tshogile thata. O ne a batla thuso jalo a simolola go bogola thata. Lesapo la gagwe la wela mo metsing.

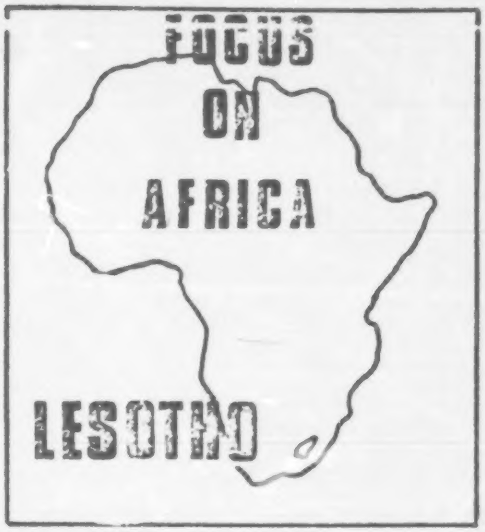
Modise o ne a tshameka gaufi le letamonyana leo ka bolo ya gagwe. A utlwa Bengo a bogola. A tabogela kwa letamong. A goga Bengo ka molala a mo ntshetsa kwa ntle.

Bengo o ne a bolokegile. O ne a gora seatla sa ga Modise e supa boitumelo.

Go tloga letsatsi leo ga ise e tlhole e leka go utswa gape.

FOCUS ON AFRICA

LESOTHO



Lesotho is a small country with a population of one and a half million people.It is a very mountainous country.It is completely surrounded by the Republic of South Africa and is dependant on South Africa as a place of employment for it's men.

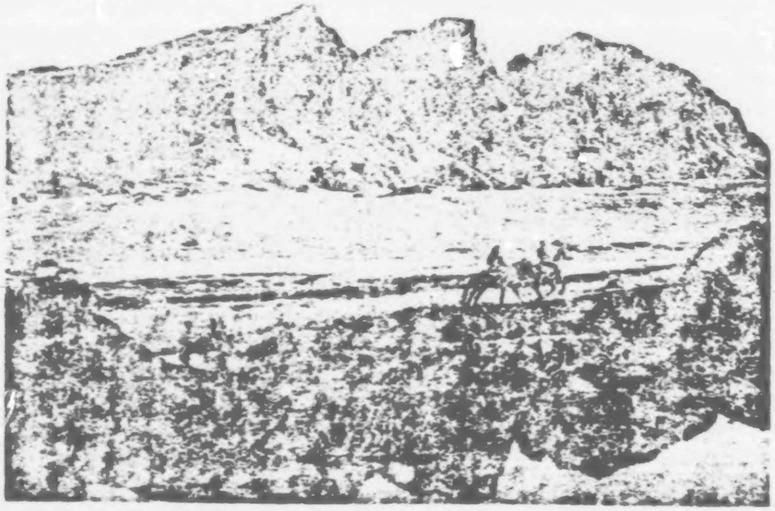
Lesotho used to be known as Basutoland before Independence on the 4th. October 1966,when Chief Leabua Jonathan became the first Prime Minister.

The people of Lesotho have a King, the present King is called MOSHOESHOE the Second.The Kings home is in the Capital city of Lesotho,which is MASERU.

There is very little industry in Lesotho,and what there is relies on the products from the animals that are reared in the country.These are Merino Sheep,Angora goats and cattle.The products from these animals are wool,mohair and skins.

Because Lesotho is so mountainous much of the travelling is done by using mules,horses and bullocks,especially in the highlands.It is a beautiful country with flowing rivers and streams and many interesting waterfalls.Many people visit Lesotho to see the beautiful scenery that is found there,making TOURISM an important part of the economy.There are many very good hotels and rest houses where visitors can stay.

The National Motto of Lesotho is:-
"KOTSO - PULA - NALA."
"PEACE - RAIN - PROSPERITY."



Some mountains in Lesotho.

Handicraft market.

LESOTHO

Lesotho ke lefatshe le lennye, le na le batho ba le sephatlho sa million. Gona le dithaba tse dintsi. Le dikagantswe ke Afrika Borwa gape le ikantse Afrika Borwa jaaka lefatshe la pereko go banna ba Basotho.

Lesotho le ne le itsiwe ka Basutoland pele ga boipuso ka di 4 tsa October 1966, fa Kgosi Leabua Jonathan e nna Prime Minister ya ntlha.

Morafe wa lesoto o ne a na le kgosi, kgosi gompieno ke Moshoeshoe wa bobedi. Dikgosi di nna kwa toropong kgolo ya Lesotho e leng Maseru.

Gona le kgwebo e nnye mo Lesotho, yotlhe e leng ya leruo mo lefatsheng leo. Ke dinku tsa Merino, dipudi tsa Angora le dikgomo. Di thusa ka wool, boboa le matlalo.

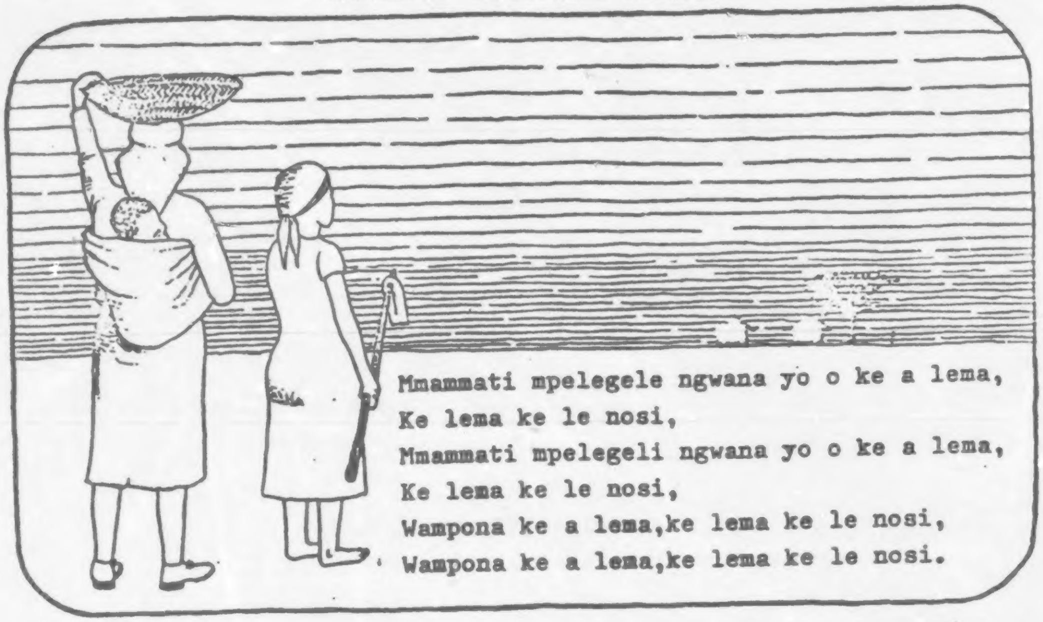
Ka gore gona le dithaba mo Lesotho, maeto a dirwa ka dipitse le dimmoulo. Ke lefatshe le lentle ka dinoka tse di elelang. Gona le dihotele tse dintsi le matlo a boikhutso kwa baeng ba ka nnang teng.

Maikano a Morafe wa Basotho ke--
"KGOTSO - PULA - NALA."
"PEACE - RAIN - PROSPERITY."

Dithaba tse dingwe mo Lesotho.

Mmaraka wa tiro ya diatla.

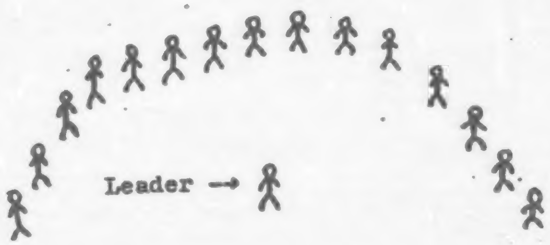
MMAMMATI MPELEGELE NGWANA



Mmammati mpelegele ngwana yo o ke a lema,
Ke lema ke le nosi,
Mmammati mpelegeli ngwana yo o ke a lema,
Ke lema ke le nosi,
Wampona ke a lema,ke lema ke le nosi,
Wampona ke a lema,ke lema ke le nosi.

KOKO

This game can be played by any number of children.Everyone has to line up in a half circle as shown on the drawing,and a leader has to be chosen.



The leader will start the game by saying "KOKO",and when he says this everyone has to jump up and clap hands over their heads.This you have to do every time the leader says the name of an animal that can fly. If the leader calls out the name of an animal that cannot fly, for example,if he calls out "COW" everyone must remain quiet,because a cow cannot fly.

If anyone fails to do the correct action when the leader calls out the name of an animal,then they must sit down,and they are out of the game.

When there is only one player left,the game is over,and that player is the winner - that player will be the leader of the next game.

TRY IT DURING YOUR SCHOOL BREAKTIME.

DIPINA TSA SETSWANA

REETSANG BOTSWANA

Reetsang Botswana ha bo tsaya boipuso
Utlwang Batswana jaaka ba itumela

Reetsang Botswana ha bo tsaya boipuso
Utlwang Batswana jaaka ba itumela

Chorus

Boitumelo, boitumelo, boitumelo,
boitumelo, boitumelo, boitumelo
ja bana ba Botswana.

MMAMMATI MPELEGELE NGWANA

Mmammati mpelegele ngwana yo o ke a lema,
Ke lema ke le nosi,

Mmama mpelegele ngwana yo o ka a lema,
Ke lema ke le nosi,

Wa mpona ke a lema, ke lema ke lema ke nosi,
Wa mpona ke a lema, ke lema ke lema ke nosi.

NTSHANG NKGO

Ntsha nkgo re kgaritlhe le banna- bagolo,
Ntsha nkgo re kgaritlhe le banna- bagolo,

Kwa Mochudi go tlhabilwe kolobe,
Oki, oki, kolobe, oki, oki, kolobe.

Ntsha nkgo re kgaritlhe le banna- bagolo,
Ntsha nkgo re kgaritlhe le banna- bagolo,

Kwa Moseja go tlhabilwe kolobe,
Oki, oki, kolobe, oki, oki, kolobe.

MMANGWANE

Mmangwane mpulele ke
nelwa ke pula.

Mmangwane mpulele ke
nelwa ke pula.

Le fa dile pedi,
le fa dile tharo di
kanyala mosadi (2x)

KWA SEKOLONG

Tshwarang ditlhogo
le magetla le rutiwa
mo sekolong, re bala
A, B, C, D Tshwarang
ditlhogo le magetla
le rutiwa mo sekolong.

KAGISO

_________ salang ka
kagiso (2x)
Re a tsamaya, rona re
a tsamaya (2x)

Ga re a tla go dika
mono (2x)
Re a tsamaya rona re a
tsamaya (2x)

BOTSWANA NATIONAL ANTHEM

PINA YA SECHABA

Fatshe leno la rona
Ke mpho ya Modimo,
Ke boswa jwa borraetsho,
A le nee ka kagiso.

Chorus

Tsogang, tsogang banna tsogang
Emang basadi, emang tlhagafalang.
Re kopaneleng go direla
Lefatshe la rona.

2. Ina lentle la tumo,
La chaba ya Botswana,
Ka kutlwano le kagisano
E bopagantswe mmogo.

Blessed be this noble land,
Gift to us from God's strong hand,
Heritage our fathers left to us,
May it always be at peace.

Chorus

Awake, awake, O men, awake
And women close beside them stand,
Together we'll work and serve,
This land, this happy land.

2. Words of beauty and of fame,
The name Botswana to us came,
Through our unity and harmony,
We'll remain at peace as one.

DISCOVERING THE PAST

ARTISTS OF LONG AGO.

People living long ago enjoyed making designs and pictures just as we do today.It was not easy for them.They had no pencils pens or papers,so they had to find the materials they needed in the countryside around them.For paint they used different coloured rocks,which they crushed into a fine powder and mixed with fat or water.For brushes they used a chewed stick or some feathers and instead of paper they used smooth rocks.

Old paintings have been found on rock surfaces near Francistown,Manyana and there are some very famous ones at Tsodilo Hills in Ngamiland.Sometime instead of painting,they scratched pictures on rocks with sharp stones.Rocks with this sort of scratched design have been found at Mochudi,Kapong and near Mamono on the far western side of Botswana.Below are some pictures that were found near Mamono.Can you see what they are meant to be? Maybe you could try some rock pictures yourself to find out how difficult it is.